The Orthodox Psalter

with explanatory notes

introduction, translation, and notes

Pr. Silviu N. Bunta

Cherubim Press

THE ORTHODOX PSALTER

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The Orthodox Psalter

WITH EXPLANATORY NOTES

PUBLISHED WITH THE BLESSING OF

ARCHBISHOP ALEXANDER (GOLITZIN)
of the Bulgarian Diocese
and of the Diocese of the South
of the Orthodox Church in America

INTRODUCTION, TRANSLATION, AND NOTES BY

PR. SILVIU N. BUNTA

Cherubim Press
McAllen

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with Explanatory Notes
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illustration on page vi and headings of the kathismata: Snagov Psalter
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ISBN: 979-8-9860633-1-7

First published 2022
Printed by Master Print Super Offset
Bucharest, Romania

Pr. Silviu N. Bunta is an Associate Professor at the University of Dayton (Ohio), where he teaches Scripture, koini Greek, Latin, and biblical Hebrew. After undergraduate studies in both classics and theology, and an M.A. degree in Scripture, he received his Ph.D. in Hebrew Bible/Old Testament from Marquette University (Milwaukee, Wisconsin). He has published and lectured on ancient Jewish and Christian hermeneutics, ancient ascetical and mystical traditions, and Orthodox liturgy. He serves as a priest under the omophorion of Archbishop Alexander in the Bulgarian Diocese of the Orthodox Church in America.

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Introduction

This translation is without recent precedents due to a combination of several aspects. First, it is an entirely new translation. I have not used any existing translation as a base text, although I have consulted a few (referenced in the notes section). With very few exceptions, the most well-known recent "translations" are not truly that, but are rather adaptations of existing ones, and often by authors who confess their amateurish comprehension of the original Greek. The most notable exception to this trend is the translation of Fr. Ephrem Lash, which is truly splendid but which, regrettably, was never finalized and published. The second notable exception is the work of Donald Sheehan. Yet, as wonderfully poetic as this work is, it, for the sake of beauty, sacrifices closeness to the original Greek, and, more importantly, it is worked off the critical edition of Alfred Rahlfs, and not off any ecclesial text-forms. At the other end of the spectrum, it seems to me, is David James' work. It is, as it admits, a reworking of the Coverdale Psalter, which was not a translation from Greek, but rather from Martin Luther's German translation and from Latin. As admirable as its language is, the content of the Coverdale Psalter holds almost no accuracy against the Greek text-forms. Therefore, David James' work, as against the Greek texts, is often at best an approximation, adding words and entire phrases which are not in the original, and at times it even turns into a paraphrase. Moreover, it does not respect the versification of any of the important ecclesial manuscripts and editions.

This observation brings me to the second aspect of my translation. It does not translate "the Septuagint," that is, the scholarly critical edition of the ancient Greek Old Testament, but a text-form dominant in the improperly called "Byzantine" tradition, but more properly put, in the Orthodox Church. The differences between this text-form and the Septuagint are significant

enough for this point to be important (in words, versification, and punctuation). The text-form translated here is represented by the Greek Psalter printed in Snagov in 1700 (abbreviated here as Sna), the famed codex 43 from the Pantokrator Monastery of Mount Athos (PM43), and the Greek manuscript 2132 of St. Catherine's Monastery of Sinai (SC2132). The only major difference between them is in the prayers between the kathismata. This Greek text, the base of this translation, is reproduced in the bilingual Greek-English edition of this Psalter.[1]

Thirdly, the intention of my work is to translate the text as it was heard by its earliest audiences, among the Jews and Christians of the late second Temple period, *and* as, I think, it is still integrated into Orthodox Christian liturgy, surrounded by the same theology and imbued with the same meanings. This seemingly anachronistic project is made possible by the comprehension that what is commonly taken to be a Christian understanding of the Psalter and of the other holy scriptures of Judaism was rather first Jewish. This is observable to the smallest pieces of vocabulary. One example of how the Jewishness of early Christian vocabulary is reflected in my translation will suffice for now. Thus, I chose to translate the verb *evangelizomai* as "proclaim the gospel" because, before the term "gospel" or "good tidings" came to be exclusively associated with Christianity (and now almost exclusively with Christmas), it was rather part of common Jewish parlance. The best proof of this is that, to my knowledge, there is no indication that the earliest Christians felt the need to explain it.

In terms of content it should be pointed out that the ecclesial text-form translated here does not have psalm 151. The psalm is indeed part of the Orthodox interpretive tradition, but it is a mistake to assume that it is simply present in its Old Testament.

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1. It is not clear what manuscripts the Snagov Psalter is based on; it does not identify its source. Yet, it is very close to the manuscript of St. Catherine's Monastery and to the Pantokrator codex.

It is not always. Also, the editions used here and the manuscripts on which they are based do not have numbered verses. Rather, the psalms are split into lines (in ways which are often different from modern editions of the "Septuagint") and this splitting is marked in different ways, with special signs, extra spaces, or new text lines. I have followed this versification very closely, although for convenience I also chose to number the lines, and therefore the verse numbers in my translation will not always correspond with the numbering one will find in editions of the Septuagint or in other translations of its Psalter. Yet, I have not numbered the first line of any psalm because traditionally the superscriptions are taken as part of the psalms and they technically belong to the first verses.

This brings me to my final note. The textual form translated here also contains prayers between kathismata. They are not given here simply due to the nature and aim of this first edition, which is meant—for both reading and consultation, liturgical or not—for anyone interested in the Psalter as it exists in the Orthodox tradition, Orthodox and non-Orthodox alike. This is also the reason for which this edition does not include the odes, which commonly accompany the psalms in text-forms meant for prayer. Yet, this first edition of the Psalter will be followed, God willing, by others, including a prayer version which will include all the prayers in the aforementioned sources and the odes. Two further prints will cover a bilingual Greek-English edition, and a bilingual English-Romanian edition (with a Romanian translation provided by an Athonite Father). I did not think it wise to include the explanatory notes in any of these later editions but only in this present one, whence its separate publication as an initial print.

Fr. Silviu N. Bunta

Prayerful and Liturgical Use of The Psalter

If one wishes to use this edition of the psalter for prayer, short of reading all the prayers included in our manuscripts (and which will be translated in the forthcoming edition intended specifically for prayer), one can follow the more ancient[1] and more established practice of saying the following:

At the beginning of each kathisma one says:

> Lord, have mercy. (3 times)
> Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

At the end of the first[2] and second stases one says:

> Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.
> Alliluia, alliluia, alliluia, glory to you, O God. (3 times)
> Lord, have mercy. (3 times)
> Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

At the end of the third stasis, which is the end of a kathisma, one says:

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1. Already attested in the fifth century, in St. John Cassian, *De institutis coenobiorum* 2.8, translation in John Cassian, *The Institutes* (trans. Boniface Ramsey; New York: The Newman Press, 2000), 42.

2. The beginning of the first stasis is not marked in this translation, since it is the beginning of the kathisma itself, which is marked. In manuscripts from before AD 1300 the practice is to mark the end of a kathisma, not its beginning, since these markings were not given for reference, but for the liturgical use of the Psalter.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Alliluia, alliluia, alliluia, glory to you, O God. (3)

Another practice is described in the thirteenth century as follows:

> After praying in this way [with one's own prayer] you should immediately address your own thoughts and say three times: "Come, let us worship and fall down before God our King." Then you should begin the psalms, reciting the Trisagion after each subsection of the Psalter, and enclosing your intellect within the words you are saying. After the Trisagion say "Lord, have mercy" forty times, and then make a prostration and say once within yourself, "I have sinned, O Lord, forgive me." On standing, you should stretch out your arms and say once, "God, be merciful to me the sinner." After praying in this way, you should say once more, "Come, let us worship..." three times, and then another subsection of the Psalter in the same way.[1]

In the Orthodox liturgy, outside of Lent the entire psalter is read once a week, and in Lent, twice a week. If one wishes to read the psalms as they are being read in Orthodox churches, the following charts explain their ecclesial use. The numbers are the numbers of the kathismata. These kathismata are read when the rubric or guideline in liturgical books solicit the reading of the "appointed kathisma" or "kathismata."[2]

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1. St. Peter Damaskinos, *Admonition Addressed to His Own Soul*, translation (with some modifications) from *The Philokalia: The Complete Text* (trans. Kallistos Ware, G. E. H. Palmer, and Philip Sherrard; 4 vols; London: Faber and Faber, 1979-1999), 3:118f.

2. These are mostly based on the tables in Mother Mary and Archimandrite Kallistos Ware, *The Festal Menaion* (South Canaan, Pennsylvania: St. Tikhon's Seminary Press, 1998), 530-534.

At Vespers[1]

Period	Sunday	Monday	Tuesday	Wedn.	Thurs.	Friday	Satur.
Outside of Lent 1	—	6	9	12	15	18	1
Outside of Lent 2		18	18	18	18	18	1
Lent weeks 1–4 & 6		18	18	18	18	18	1
Lent week 5		10	19	7	12	18	1
Holy (passion) week		18	18	18	—	—	—

Period 1 outside of Lent covers: St. Thomas Sunday to Sept. 21; Dec. 20 to Jan. 14; Sunday of the Prodigal Son to Sunday of Forgiveness.

Period 2 outside of Lent covers: Sept. 22 to Dec. 19; Jan. 15 to Saturday before Sunday of the Prodigal Son.

At Matins

Period	Sund.	Mond.	Tuesday	Wedn.	Thursday	Friday	Satur.
Outside of Lent 1	2, 3	4, 5	7, 8	10, 11	13, 14	19, 20	16, 17
Outside of Lent 2	2, 3	4, 5, 6	7, 8, 9	10, 11, 12	13, 14, 15	19, 20	16, 17
Lent weeks 1–4 & 6	2, 3	4, 5, 6	10, 11, 12	19, 20, 1	6, 7, 8	13, 14, 15	16, 17
Lent week 5	2, 3	4, 5, 6	11, 12, 13	20, 1, 2	8	13, 14, 15	16, 17
Holy (passion) week	2, 3	4, 5, 6	9, 10, 11	14, 15, 16	—	—	17

1. In Orthodoxy the day begins with the evening and therefore the Vespers of Sunday is served on Saturday evening and so forth.

At Hours

Period	Monday	Tuesday	Wednesday	Thursday	Friday
Lent weeks 1–4 & 6	—, 7, 8, 9	13, 14, 15, 16	2, 3, 4, 5	9, 10, 11, 12	—, 19, 20, —
Lent week 5	—, 7, 8, 9	14, 15, 16, 18	3, 4, 5, 6	—, 9, 10, 11	—, 19, 20, —
Holy (Passion) week	—, 7, 8, —	—, 12, 13, —	—, 19, 20, —	—	—

Outside of Lent the hours have no extra psalter readings (beside their structural psalms). Also, in Lent Saturday and Sunday hours have no extra readings.

Special mention should also be made of the fact that every Orthodox service also has psalms which are incorporated into their very structures and which are therefore read every time at that particular service. These structural psalms, as it were, are given in the *Sylleitourgikon*, the liturgical book of the choir.[1]

1. See *Sylleitourgikon according to the Simonopetra Tradition* (trans. and ed. Silviu N. Bunta and Matthew-Peter Butrie; Dayton: Cherubim Press, 2022).

But when it comes to the Psalms, beyond the prophecies about the Savior and the nations, the unexpectable thing is that the one saying the other things is speaking as in his own words, and each one sings them as if written about himself, and receives them and goes through them not as if of another speaker or of one speaking about another, but rather he recites them as himself speaking about himself. And the things spoken are such that he offers these to God as himself acting and speaking from within himself... For the psalms embrace the one who keeps the commandment, and the one who transgresses it, as well as the action of each... And it seems to me that these words become like a mirror to the psalmodist, so that he perceives in them both himself and the movements of his own soul, and, feeling in this way, he recites them. For the one who hears the one reading also receives the ode as spoken about him, and either, reproved by conscience, will repent pierced, or, hearing about the hope which is in God, or of the help which comes to believers, how such grace comes to be for him, rejoices and begins to give thanks to God.

(St. Athanasios of Alexandria, PG 27:24A-C)

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FIRST KATHISMA

Psalm 1

A psalm to David, unsuperscripted with Jews.

Happy the man who has not walked in the counsel
of the impious, and has not stood on the way of
sinners, and has not sat upon the seat of the pestilent.
2 But rather his will is in the law of the Lord, and he
will be thoughtful of his law day and night.
3 And he will be like the tree planted by the pathways
of waters, which will give its fruit in its time.
4 And its leaf will not fall. And all, as many as he might
do, will be made to prosper.
5 Not so the impious, not so, but rather like chaff
which the wind throws off the face of the earth.
6 For this the impious will not rise in judgment, nor
the sinners in the council of the righteous.
7 For the Lord knows the way of the righteous, but the
way of the impious will perish.

Psalm 2

A psalm to David.

What for did nations rage, and were peoples thoughtful of empty things?

2 The kings of the earth stood side by side, and the rulers gathered together against the Lord and against his christ.

3 Let us break asunder their shackles, and cast away their yoke from us.

4 The one who dwells in the heavens will laugh out at them, and the Lord will scorn them.

5 Then he will speak to them in his wrath, and in his anger will confound them.

6 But it is I who was established king by him, over Sion his holy mountain, proclaiming the precept of the Lord.

7 The Lord said to me, You are my son, today I have begotten you.

8 Ask of me, and I will give you nations as your inheritance, and as your possession the ends of the earth.

9 You will shepherd them with an iron staff, like a potter's vessels you will shatter them.

10 And now, O kings, understand. Be chastised, all you who judge the earth.

11 Serve the Lord in fear, and rejoice in him with trembling.

12 Grasp chastisement, lest the Lord be wrathful and you will perish from the righteous way.
13 When his anger blazes out swiftly, happy are all who trust in him.

Psalm 3

A psalm to David, when he escaped from the face of Avesalom, his son.

Lord, why did the ones who afflict me multiply? Many rise up upon me.
2 Many tell my soul, There is not salvation for him in his God.
3 But you, O Lord, are the one who takes hold of me, my glory and the one who lifts up my head.
4 With my voice I cried to the Lord, and he heard me from his holy mountain.
5 And I lay down and fell asleep, I was awakened, that the Lord will take hold of me.
6 I will not be frightened by tens of thousands of people, who round about set up together upon me.
7 Rise, O Lord, save me, my God, for you struck all who are at enmity with me for nothing, the teeth of sinners you shattered.
8 Salvation is the Lord's, and your blessing upon your people.

Second stasis

Psalm 4

To completion, within hymns. A psalm to David.

When I called upon you, you heard me, O God of my righteousness, in affliction you enlarged me.

2 Take pity on me and hear my prayer.

3 Sons of men, until when heavy of heart? What for do you love vanity and seek falseness?

4 And know that the Lord has made his venerable one wondrous. The Lord will hear me when I cry out to him.

5 Be wrathful and do not sin. For those which you speak in your hearts, be pierced on your beds.

6 Sacrifice a sacrifice of righteousness and hope in the Lord.

7 Many say, Who will show us the good things? The light of your Face has been imprinted on us, O Lord.

8 You gave gladness into my heart, they multiplied from their fruit of grain and wine and oil.

9 In peace altogether I will lie down and sleep, for you, O Lord, alone made me dwell in hope.

Psalm 5

To completion, over her who inherits, a psalm to David.

Give ear to my words, O Lord, understand my cry.
2 Attend to the voice of my supplication, my king and my God.
3 For I will pray to you, O Lord; in the morning you will hear my voice.
4 In the morning I will stand in your presence and you will watch over me, for you are not a God who wills lawlessness.
5 The evil-doer will not dwell beside you, nor will the lawless endure in front of your eyes.
6 You have hated all who work lawlessness, you will destroy all who speak lie.
7 The Lord loathes a man of blood and deceitful.
8 But I, in the magnitude of your mercy, will enter your house, I will worship toward your holy temple in fear of you.
9 Lord, lead me in your righteousness. On account of my enemies, make straight my way before you.
10 For in their mouth there is not truth, their heart is empty.
11 An opened tomb their throat, with their tongues they deceived. Judge them, O God.
12 Let them fall by their plans. According to the multitude of their impieties cast them out, for they have embittered you, O Lord.

13 And may all who hope in you be gladdened; they will rejoice to the age, and you will tabernacle within them.
14 And all who love your name will boast in you, for you will bless a righteous one.
15 Lord, you crowned us as with a shield of good-will.

Psalm 6

To completion, in hymns, over the eighth, a psalm to David.

Lord, reprove me not with your anger nor chastise me with your wrath.
2 Have mercy on me, for I am weak. Heal me, O Lord, for my bones have been troubled.
3 And my soul has been troubled greatly, and you, O Lord, until when?
4 Turn, O Lord, deliver my soul, save me on account of your mercy.
5 For in death there is not one who remembers you, who will confess to you in hell?
6 I have grown weary in my groaning, every night I will bathe my bed, in my tears I will drench my bedding.
7 My eye has been troubled from anger, I grew old among all my enemies.
8 Keep away from me, all who work lawlessness, for the Lord has heard the voice of my weeping.
9 The Lord has heard my supplication, the Lord has received my prayer.

10 May all my enemies be put to shame and be troubled greatly, may they be turned and swiftly be greatly put to shame.

Third stasis

Psalm 7

A psalm to David, which he sang to the Lord over the words of Husi, the son of Iemeni.

Lord my God, in you I have hoped, save me from all who pursue me and deliver me.

2 Lest he like a lion snatches away my soul, without anyone to redeem or to save.

3 Lord my God, if I did this, if there is unrighteousness in my hands.

4 If I repaid the ones who repay me bad things, then may I fall away empty from my enemies.

5 Then may the enemy pursue my soul closely, and seize and trample my life into the ground, and make my glory tabernacle in dust.

6 Be risen, O Lord, in your wrath, be lifted up in the ends of your enemies.

7 And be awakened, O Lord my God, in the precept which you commanded, and an assembly of peoples will encircle you, and over it return on high.

8 The Lord will judge the peoples. Judge me, O Lord, according to my righteousness, and according to my unwickedness upon me.

9 So let the evilness of sinners be brought to completion, and you, O God, will make upright a righteous one, testing hearts and kidneys.
10 Righteous is my help from God, who saves the ones upright in heart.
11 God is a righteous judge and strong and long-suffering, and one who does not bring on wrath every day.
12 If you do not turn back, he will make his sword gleam; he stretched his bow and prepared it.
13 And in it he prepared armor of death, his arrows he forged for the ones who are burned.
14 Behold, he was in throes with unrighteousness, he conceived toil and gave birth to lawlessness.
15 A pit he cut out and dug it up, and he fell into the hole which he worked.
16 His toil will return upon his head, and his unrighteousness will go down upon the top of his head.
17 I will confess to the Lord according to his righteousness, and will chant to the name of the Lord most high.

Psalm 8

To completion, over the wine-presses, a psalm to David.

Lord our Lord, how wondrous is your name in all the earth, for your majesty has been lifted up above the heavens.

2 Out of the mouth of children and nurslings you prepared yourself praise, on account of your enemies, to destroy enemy and vindicator.
3 For I will behold the heavens—works of your fingers, the moon and the stars, which you have founded.
4 What is the human, that you remember him? Or the son of man, that you watch over him?
5 You have made him less than angels a little, you crowned him with glory and honor, and you set him over the works of your hands.
6 You subdued all under his feet, sheep and all cattle, and also the herds of the plain.
8 The birds of the sky and the fish of the sea, those which pass through the paths of the seas.
9 Lord, our Lord, how wondrous is your name in all the earth.

SECOND KATHISMA

Psalm 9

To completion, over the hidden things of the son, a psalm to David.

I will confess to you, O Lord, in all my heart, I will describe all your wonders.

2 I will be gladdened and will rejoice in you, I will chant to your name, O Most High.

3 When my enemy turns away backwards, they will grow weak and will perish from your Face.

4 For you made my judgment and my ruling, you sat on a throne, who judge righteousness.

5 You have reproached nations and the impious one perished, you blotted his name to the age, and to the ages of ages.

6 The swords of the enemy vanished utterly, and you took down cities.

7 His remembrance perished with a voice, and the Lord remains to the age.

8 In judgment he prepared his throne, and it is he who will judge the inhabited world in righteousness, will judge nations in uprightness.
9 And the Lord became a refuge to the needy, a help in good seasons in afflictions.
10 And let the ones who know your name hope in you. For you, O Lord, did not forsake the ones who seek you out.
11 Chant to the Lord, to the one who dwells in Sion, proclaim in the nations his pursuits.
12 For the one who seeks out their bloods remembered, he did not forget the cry of the needy.
13 Have mercy on me, O Lord, see my humiliation from my enemies.
14 The one who lifts me up from the gates of death, so that I proclaim all your praises in the gates of daughter Sion.
15 We will rejoice in your salvation, nations were stuck in the rot which they made.
16 Their foot was caught in this snare, which they hid.
17 The Lord is known making judgments, in the works of his hands was the sinner caught.
18 Let the sinners turn to hell, all the nations which forget God.
19 For the poor will not be forgotten utterly, the endurance of the needy will not perish utterly.
20 Be risen, O Lord, let the human have no strength, let the nations be judged in front of you.

21 Set a lawgiver over them, O Lord, let the nations know that they are humans.
22 What for, O Lord, do you keep away from afar, and disregard in good seasons, in afflictions?
23 When the impious is proud, the poor is set on fire; they are being caught in the plans they reason.
24 For the sinner boasts in the desires of his soul, and the unrighteous blesses himself.
25 The sinner provoked the Lord; according to the magnitude of his wrath he will not seek out.
26 God is not in front of him; his ways are defiled at all times.
27 Your judgments are taken away from his face, he will lord over all his enemies.
28 For he said in his heart, Let me not, let me not waver, from generation to generation without wickedness.
29 Whose mouth of his is full of cursing and bitterness and deceit, under his tongue suffering and toil.
30 He sits in trickery with the rich, in hidden places to slaughter the guiltless.
31 His eyes gaze at the needy, he lurks in a hidden place like a lion in its den.
32 He lurks to snatch away a poor, to snatch away a poor by dragging him.
33 In his snare he will humble him; he will stoop and will fall when he lords over the needy.
34 For he said in his heart, God has forgotten, he turned away his face so not to see utterly.

35 Be risen, O Lord my God, your hand be lifted up, do not forget your needy utterly.
36 On account of what has the impious provoked God to wrath? For he said in his heart, He will not seek out.
37 You do see, for you consider toil and anger, to give him over into your hands.
38 To you has the poor forsaken himself, to the orphan you, you have been help.
39 Shatter the arm of the sinful and evil. His sin will be sought out and it will not, will not be found.
40 The Lord—king to the age, and to the age of age. You will perish, O nations, from his earth.
41 The desire of the needy you heard, O Lord, your ear attended to the preparation of their heart.
42 To judge for the orphan and the humble, so that the human no longer continues to boast upon the earth.

Psalm 10

To completion, a psalm to David.

I trust in the Lord, how will you say to my soul, Flee to the mountains like a sparrow?
2 For behold, the sinners have stretched a bow, prepared arrows in the quiver, to strike down the upright in heart in a moonless night.
3 For the things which you have prepared, they took down. But the righteous, what did he do?

4 The Lord—in his holy temple. The Lord, his throne—in heaven.
5 His eyes watch over the needy, his eyelids examine the sons of men.
6 The Lord examines the righteous one and the impious one, but the one who loves unrighteousness hates his own soul.
7 He will rain snares upon the sinners, fire and sulfur, and the wind of a tempest is the portion of their cup.
8 For the Lord is righteous and loved the things that are righteous, his face beheld what are upright.

Second stasis

Psalm 11

To completion, over the eighth, a psalm to David.

Save me, O Lord, for a venerable one is fading away, for truths have diminished from the sons of men.
2 Each spoke vanities to his neighbor; deceitful lips in heart, and in heart he spoke bad things.
3 The Lord destroy utterly all the deceitful lips, and the tongue of great speech.
4 The ones who said, We will magnify our tongue, our lips are our own; who is a Lord to us?
5 On account of the hardship of the poor, and of the groaning of the needy, now I will rise, says the Lord. I will establish in salvation, I will speak freely in him.

6 The sayings of the Lord are pure sayings, silver
proved by fire, tested for earth, cleansed seven times.
7 Yourself, O Lord, keep us and preserve us, from this
generation and to the age.
8 The impious walk all around; according to your
height you watch over the sons of men with great
care.

Psalm 12

To completion, a psalm to David.

Until when, O Lord, will you utterly forget me?
Until when do you turn your face from me?
2 Until when will I lay plans in my soul, pains in my
heart day and night?
3 Until when will my enemy be lifted up upon me?
Watch over me, hear me, O Lord my God.
4 Enlighten my eyes, lest I sleep in death, lest my
enemy says, I have gained strength against him.
5 The ones who afflict me will rejoice if I stagger. But I
have hoped in your mercy.
6 My heart will rejoice in your salvation. I will sing to
the Lord who has done me good, and I will chant to
the name of the Lord most high.

Psalm 13

To completion, a psalm to David.

The mindless said in his heart, There is no God.
They were ruined utterly and were loathsome in

pursuits, there is not one doing kindness, there is not as few as one.

2 The Lord from heaven stooped and peered upon the sons of men, to see if there is one who understands or seeks out God.

3 All turned away, became of no worth altogether, there is not one doing kindness, there is not as few as one.

4 Will all who work lawlessness not come to know, the ones who eat my people in the eating of bread?

5 They have not called upon the Lord. There they feared fear, where there was no fear, for the Lord is in the generation of the righteous.

6 You put to shame a plan of a poor one, but the Lord is his hope.

7 Who will give from Sion the salvation of Israel? When the Lord returns the captivity of his people, Jacob will rejoice and Israel will be gladdened.

Third stasis

Psalm 14

To completion, a psalm to David.

Lord, who will dwell beside you in your tabernacle? Or who will tabernacle in your holy mountain?

2 One who walks blameless and works righteousness, speaking truth in his heart.

3 Who did not deceive with his tongue, and did not do
wrong to his neighbor, and did not accept reproach
upon those nearest him.
4 Let an evil-doer be brought to naught before him,
but he glorifies the ones who fear the Lord.
5 The one who swears to his neighbor and does not set
at naught, who did not give his silver at interest, and
did not take gifts for the guiltless.
6 The one doing these will not stagger to the age.

Psalm 15

A pillar inscription to David.

Keep me, O Lord, for I have hoped in you.
2 I said to the Lord, It is you who are my Lord, for
you have no need of my good things.
3 The Lord has made wondrous in the holy ones who
are in his earth, all his things willed—in them.
4 Their weaknesses multiplied, after these they were
swift.
5 I will not, will not gather together their assemblies
from bloods, nor will I remember their names with
my lips.
6 The Lord—portion of my inheritance and my cup. It
is you who restore my inheritance to me.
7 Measuring ropes fell upon me in the strongest, for
indeed my inheritance is the strongest to me.
8 I will bless the Lord who makes me understand;
again my kidneys have chastised me and until night.

9 I saw the Lord before me always, for he is at my right so that I do not stagger.
10 For this my heart was gladdened, and my tongue rejoiced, and my flesh also will still tabernacle in hope.
11 For you will not forsake my soul in hell, nor will you give your venerable one to see rot.
12 You have made known to me ways of life, you will fill me of gladness with your Face, delights at your right to the end.

Psalm 16

A prayer to David.

Listen, O Lord, to my righteousness, attend to my supplication, give ear to my prayer in undeceitful lips.
2 May my judgment come from your Face, may my eyes see those which are upright.
3 You have tested my heart, you have watched over at night, you have proved me by fire, and unrighteousness has not been found in me.
4 So that my mouth might not speak the human works, I have kept hard ways through the words of your lips.
5 Prepare my steps in your paths, so that my steps do not stagger.
6 I have cried out, for you heard me, O God, incline your ear to me, and hear my words.

7 Make wondrous your mercies, you who save the ones who hope in you.
8 From the ones who stand against your right keep me, O Lord, like the pupil of the eye.
9 In the shelter of your wings you will shelter me, from the face of the impious who troubled me.
10 My enemies have surrounded my soul; their fat has enclosed, their mouth spoke pride.
11 They have encircled me now throwing me out, they have set their eyes to turn away to the earth.
12 They have come up upon me like a lion ready for the hunt, and like a lion cub dwelling in hidden places.
13 Be risen, O Lord, come before them, and make them stumble, deliver my soul from the impious, your sword from the enemies of your hand.
14 Lord, separate them from few from the earth in their life, and their stomach was filled with your hidden things.
15 They have fattened with sons, and they left the remnants to their children.
16 But I will appear to your Face in righteousness, I will fatten on the appearance of your Glory.

THIRD KATHISMA

Psalm 17

To completion, to the child of the Lord, to David, the things he said to the Lord—the words of this ode, in the day in which the Lord delivered him from the hand of all his enemies and from the hand of Saoul; and he said,

I will love you, O Lord, my strength; the Lord is my firmness and my refuge and my deliverer.

2 My God is my helper, and I will hope in him, my shielder, and the horn of my salvation, and the one who takes hold of me.

3 I will call upon the Lord praising, and I will be saved from my enemies.

4 Throes of death surrounded me, and torrents of lawlessness dismayed me.

5 Throes of hell encircled me, snares of death were before me.

6 And in being afflicted I called upon the Lord, and I cried out to God.

7 He heard my voice from his holy temple, and my cry
before him will enter into his ears.
8 And the earth shook and became atremble, and the
foundations of the mountains were troubled and
shook, for God was wrathful to them.
9 Smoke went up in his wrath and fire will be set ablaze
by his Face, coals were lit up by him.
10 And he inclined heavens and came down, and dark
under his feet.
11 And he mounted cherubim and flew, he flew upon
wings of winds.
12 And he made darkness his hiddenness, round about
him his tent, dark water in the clouds of the air.
13 The clouds passed through from the brightness
before him, hail and coals of fire.
14 And the Lord thundered from heaven, and the Most
High gave forth his voice.
15 He sent out arrows and scattered them, and he mul-
tiplied lightning and confounded them.
16 And the springs of the waters were shown, and the
foundations of the inhabited world were uncovered
by your reproach, O Lord, by the breath of the Spirit
of your wrath.
17 He sent out from on high and he took me, he seized
me out of many waters.
18 He will deliver me from my powerful enemies and
from the ones who hate me, for they were strength-
ened over me.

19 They came before me on the day of my distress, and the Lord became my support.
20 And he led me out into enlargement, he will deliver me, for he willed me.
21 And the Lord will repay me according to my righteousness, and he will repay me according to the cleanliness of my hands.
22 For I have kept the ways of the Lord, and I did not turn impiously from my God.
23 For all his judgments were before me, and his precepts did not depart from me.
24 And I will be blameless with him, and I will keep myself from my lawlessness.
25 And the Lord will repay me according to my righteousness, and according to the cleanliness of my hands, before his eyes.
26 With a pure one you will be pure, and you will be guiltless with an guiltless man, and you will be chosen with the chosen, and you will twist with the twisted.
27 For you will save a humble people, and will humble the eyes of the proud.
28 For you will make my lamp shine, Lord my God, you will make my darkness shine.
29 For in you I will be delivered from my temptation, and in my God I will step over a wall.

30 My God, blameless is his way, the sayings of the Lord
are proved by fire, he is the shielder of all who hope
in him.
31 For who is God apart from the Lord? Or who is God
except our God?
32 God who girds me with power, and he has estab-
lished my way blameless.
33 Who prepares my feet like a deer's, and makes me
stand on high.
34 Who teaches my hands for war, and you set my arms
a bronze bow.
35 And you gave me a shield of salvation, and your right
took hold of me.
36 And your chastisement set me upright again utterly,
and your chastisement itself will teach me.
37 You enlarged my steps underneath me, and my foot-
steps did not weaken.
38 I will closely pursue my enemies and will seize them,
and I will not turn back until they are vanished.
39 I will make them vanish, and they will not, will not
have strength to stand, they will fall under my feet.
40 And you girded me with power for war, you tied
under me all who rise up upon me.
41 And you gave me my enemies—their back, and you
destroyed utterly the ones who hate me.
42 They cried out, and the one who saves was not; to
the Lord, and he did not hear them.

43 And I will thin them like dust before the face of the wind, like the mud of the roads I will grind them down.
44 You will deliver me from the contradiction of the people, you will make me stand at the head of nations.
45 A people which I did not know served me, listened to me at the hearing of the ear.
46 Sons who are strangers lied to me, sons who are strangers grew old and they limped from their paths.
47 The Lord lives, and blessed is my God, and the God of my salvation be lifted up.
48 God who gives me vengeance and subdues peoples to me, who delivers me from my wrathful enemies.
49 From the ones who rise up upon me you will lift me up, from the unrighteous man will deliver me.
50 For this I will confess to you in the nations, Lord, and I will chant to your name,
51 Magnifying the salvations of the king, and making mercy to his anointed, to David and to his seed to the age.

Second stasis

Psalm 18

To completion, a psalm to David.

The heavens describe the Glory of God, and the firmament proclaims the making of his hands.

2 Day belches out word to day, and night proclaims knowledge to night.
3 There are no talks, nor words, whose voices are not heard.
4 Their voice went out into all the earth, and their words to the ends of the inhabited world.
5 In the sun he set his tent. And he, coming out of his bridal chamber like a bridegroom, will rejoice like a giant to run his path.
6 His going out is from the height of heaven, and his end goal as far as the height of heaven, and there is not one who will be hidden from his warmth.
7 The law of the Lord is blameless, turning souls; the witness of the Lord faithful, wisening children.
8 The precepts of the Lord are upright, gladdening a heart; the commandment of the Lord far-shining, enlightening eyes.
9 The fear of the Lord is pure, lasting to age of age; the judgments of the Lord true, justified altogether.
10 Desirable more than gold and much precious stone, and sweeter than honey and honeycomb.
11 For your servant too keeps them, much repaying in their keeping.
12 Who will give mind to faults? Cleanse me out of my hidden things, and spare your servant from strangers.
13 If they will not lord over me, then I will be blameless, and I will be cleansed from great sin.

14 And the sayings of my mouth will be unto good-will, and the thoughtfulness of my heart—before you in all things, O Lord, my helper and my redeemer.

Psalm 19

To completion, a psalm to David.

The Lord hear you in the day of affliction, the name of the God of Jacob shield you.

2 May he send you help from the holy place, and from Sion take hold of you.

3 May he remember your every sacrifice, and your whole burnt offering let him fatten.

4 The Lord give you according to your heart, and fulfill your every counsel.

5 We will rejoice upon your salvation, and in the name of the Lord our God we will be magnified.

6 The Lord fulfill all your requests, now I know that the Lord has saved his christ.

7 He will hear him from his holy heaven, in powerful deeds the salvation of his right hand.

8 These on chariots, and these on horses, but we will call upon the name of the Lord our God.

9 They were shackled and fell, but we have risen and have been set upright.

10 Lord, save the king and hear us, on whichever day we call upon you.

Psalm 20

A psalm to David.

O Lord, in your power the king will be gladdened,
and in your salvation will rejoice greatly.
2 His heart's desire you gave him, and of the will of his
lips you did not deprive him.
3 For you came before him with blessings of kindness,
you set upon his head a crown of precious stone.
4 Life he asked of you, and you gave him length of days
to age of age.
5 Great is his glory in your salvation, glory and maj-
esty you will place upon him.
6 For you will give him blessing to age of age, and will
gladden him in delight with your Face.
7 For the king hopes in the Lord, and in the mercy of
the Most High he will not, will not be moved.
8 May your hand be found by all your enemies, and
may your right hand find all who hate you.
9 For you will set them like a fiery kiln, at the time of
your Face.
10 The Lord in his wrath will confound them, and fire
will devour them.
11 Their offspring you will destroy from the earth, and
their seed from the sons of men.
12 For they inclined toward you bad things, and plot-
ted counsels by which they are not, are not able to
stand.

13 For you will put them to turn their back, in your remnants you will prepare their face.
14 Be lifted up, O Lord, in your power, we will sing and praise your powerful deeds.

Third stasis

Psalm 21

To completion, over the upholding at dawn. A psalm to David.

O God, my God, attend to me. What for have you forsaken me? The words of my faults are far from my salvation.
2 My God, I will cry out during the day, and you will not hear; and at night, and it will not be unto folly for me.
3 And as for you, you dwell in the holy place, the praise of Israel; our fathers hoped in you, they hoped, and you delivered them.
4 They cried out to you and were saved, they hoped in you and were not put to shame.
5 As for me, I am a worm and no human, blame of men and contempt of the people.
6 All who see me mock me, talk with the lips, shake their head.
7 He hoped in the Lord, let him deliver him. Let him save him, for he wills him.

8 For you are the one who drew me out of stomach,
my hope from my mother's breasts.
9 I threw myself upon you from womb, you are my
God from my mother's stomach.
10 Do not depart from me, for affliction is near, for
there is not one to help me.
11 Many calves encircled me, fat bulls surrounded me.
12 Their mouth opened upon me like a plundering and
roaring lion.
13 I poured out like water, and all my bones fell apart.
14 My heart became like wax melting within my belly.
15 My strength dried up like a potsherd, and my tongue
stuck to my throat, and you brought me down to the
dust of death.
16 For many dogs encircled me, an assembly of evil-do-
ers surrounded me.
17 They gouged my hands and my feet, they counted all
my bones, and they pondered and stared at me.
18 They divided my clothes among themselves, and cast
lots for my raiment.
19 As for you, O Lord, do not take your help far off
from me, attend to my upholding.
20 Deliver my soul from the sword, and my only-begot-
ten from the hand of the dog.
21 Save me from the mouth of the lion, and my lowli-
ness from the horns of the unicorns.
22 I will tell your name to my brothers, I will hymn you
in the midst of the church.

23 The ones who fear the Lord, praise him. The entire seed of Jacob, glorify him. So then the entire seed of Israel, fear him.

24 For he has not despised, nor has been angry with the supplication of the poor, nor has he turned his face away from me, and he heard me when I cried out to him.

25 My praise is from you, in a great church I will confess to you. I will repay my vows before the ones who fear you.

26 The needy will eat and will be filled, and the ones who seek him will praise the Lord, their hearts will live to age of age.

27 All the ends of the earth will remember and will turn to the Lord.

28 All the families of the nations will worship before him. For the Lord's is the kingdom, and himself has dominion over the nations.

29 All the fat ones of the earth ate and worshiped, all who go down into the earth will fall down before him.

30 And my soul lives for him, and my seed will serve him.

31 The coming generation will be proclaimed to the Lord, and they will proclaim his righteousness to the people to be born, whom the Lord has made.

Psalm 22

A psalm to David.

The Lord shepherds me, and I will lack nothing; in a place of pasture, there he has made me tabernacle.
2 He has raised me up by water of rest, he has turned my soul back.
3 He has led me on paths of righteousness, for his name's sake.
4 For even though I walk in the midst of the shadow of death, I will not fear bad things, for you are with me.
5 Your rod and your staff, these have comforted me.
6 You have prepared a table in front of me, in front of the ones who afflict me.
7 You have anointed my head with oil, and your cup—inebriating me as one which is most strong.
8 And your mercy will pursue me closely all the days of my life.
9 And my dwelling is in the house of the Lord to length of days.

Psalm 23

A psalm to David, of one of the Sabbaths.

The Lord's are the earth and its fullness, the inhabited world and all who dwell in it.
2 He himself founded it on seas, and prepared it on rivers.
3 Who will go up to the mountain of the Lord? Or who will stand in his holy place?

4 One guiltless in hands and clean in heart, who has not taken his soul in vain, and who has not sworn deceitfully to his neighbor.

5 This one will take blessing from the Lord, and mercy from God his savior.

6 This is the generation of the ones who seek the Lord, of the ones who seek the Face of the God of Jacob.

7 Lift up the gates, your rulers, and be lifted up, eternal gates, and the King of glory will enter.

8 Who is this, the King of glory? The Lord ruling and powerful, the Lord powerful in battle.

9 Lift up the gates, your rulers, and be lifted up, eternal gates, and the King of glory will enter.

10 Who is this, the King of glory? The Lord of powers, he is the King of glory.

FOURTH KATHISMA

Psalm 24

A psalm to David.

To you, O Lord, I have lifted up my soul. My God, I have trusted in you, may I not be put to shame to the age.

2 And let not my enemies laugh at me, for indeed all who await you with endurance will not, will not be put to shame; let the ones who are lawless for nothing be put to shame.

3 O Lord, make your ways known to me, and teach me your paths.

4 Lead me into your truth and teach me, for you are God my Savior, and all day I have awaited you with endurance.

5 Remember your compassions, O Lord, and your mercies, for they are from the age.

6 Do not remember the sins of my youth and my follies; according to your mercy remember me, on account of your kindness, O Lord.

7 The Lord is kind and upright, for this he will give laws to the ones who sin in the way.
8 He will lead the meek with judgment, he will teach the meek his ways.
9 All the Lord's ways are mercy and truth, for the ones who seek his testament and his testimonies.
10 For your name's sake, O Lord, be also forgiving to my sin, for it is great.
11 Who is a man who fears the Lord? He will give him laws in the way which he has chosen.
12 His soul will dwell in good things, and his seed will inherit the earth.
13 The Lord is the might of the ones who fear him, and his testament will be manifest to them.
14 My eyes are always toward the Lord, for he himself will draw my feet out of the snare.
15 Watch over me and have mercy on me, for I am only-begotten and poor.
16 The afflictions of my heart were multiplied, bring me out of my troubles.
17 See my lowliness and my toil, and remit all my sins.
18 See my enemies, for they were multiplied, and with an unrighteous hatred hated me.
19 Keep my soul and deliver me, let me not be put to shame, for I hoped in you.
20 Ones unwicked and upright cleaved to me, because I have awaited you with endurance, O Lord.
21 O God, redeem Israel from all his afflictions.

Psalm 25

To David.

Judge me, O Lord, for I walked in my unwickedness,
and, trusting in the Lord, I will not, will not grow
weak.
2 Try me, O Lord, and test me, prove my kidneys by
fire and my heart.
3 For your mercy is in front of my eyes, and I was well-
pleased in your truth.
4 I did not sit with a council of vanity, and with lawless
ones I did not, did not enter.
5 I hated the church of evil-doers, and with impious I
will not, will not sit.
6 I will wash my hands in innocence, and will go
around your altar, O Lord.
7 That I hear a voice of your praise, and tell all your
wonders.
8 O Lord, I loved the beauty of your house, and the
place where your Glory tabernacles.
9 Do not destroy my soul with the impious, and my
life with men of bloods.
10 In whose hands—iniquities, their right hand was
filled with gifts.
11 But I walked in my unwickedness. Redeem me, O
Lord, and have mercy on me.
12 My foot stood in uprightness, in churches I will bless
you, O Lord.

Psalm 26

To David, before being anointed.

The Lord—my illumination and my savior, whom will I fear?

2 The Lord—shielder of my life, of whom will I be afraid?

3 When the wicked drew near upon me to devour my fleshes, the ones who afflict me and my enemies, they grew weak and fell.

4 Even if a camp will be arrayed against me, my heart will not fear. Even if war will rise up upon me, in this I hope.

5 The one I asked from the Lord, this I will seek: that I dwell in the house of the Lord all the days of my life.

6 That I behold the delightfulness of the Lord, and watch over his holy temple.

7 For he hid me in his tent in the day of my bad things, he sheltered me in the hiding of his tent, on rock he lifted me up.

8 And now behold, he lifted up my head over my enemies.

9 I went around and sacrificed in his tent sacrifice of praise and of a great shout, I will sing and chant to the Lord.

10 Hear, O Lord, my voice, which I cried; have mercy on me and hear me.

11 To you my heart said, I will seek the Lord. My face
sought you out; your Face, O Lord, I will seek.
12 Do not turn your Face from me, and do not turn
away in your wrath from your servant.
13 Become my helper, do not abandon me, and do not
forsake me, O God my savior.
14 For my father and my mother forsook me, but the
Lord took me to himself.
15 Set law upon me, O Lord, in your way, and guide me
in your straight path, on account of my enemies.
16 Do not give me to the souls of the ones who afflict
me, for unrighteous witnesses rose up upon me, and
unrighteousness lied to itself.
17 I believe, so that I see the good things of the Lord in
the land of the living.
18 Await the Lord with endurance, be manly, and your
heart be strengthened, and await the Lord with
endurance.

Second stasis

Psalm 27

To David.

To you, O Lord, I cried, O my God, do not keep
silent from me, lest you are silent from me and I
will be like the ones who go down into the pit.

2 Hear, O Lord, the voice of my supplication, when I implore you, when I lift up my hands to your holy temple.

3 Do not drag me together with sinners, and with the ones who work unrighteousness do not destroy me.

4 Of the ones who speak peace with their neighbors, and bad things in their hearts.

5 Give them, O Lord, according to their works, and according to the evilness of their pursuits.

6 According to the works of their hands give them, repay them their repayment.

7 For they did not give understanding into the works of the Lord, and into the works of his hands. You will bring them down and will not, will not build them up.

8 Blessed—the Lord, for he heard the voice of my supplication.

9 The Lord—my helper and my shielder; in him my heart hoped, and I received help.

10 And my flesh will sprout again, and out of my will I will confess to him.

11 The Lord—the might of his people, and is the shielder of the salvations of his christ.

12 Save your people and bless your inheritance, and shepherd them and lift them up to the age.

Psalm 28

A psalm to David, of the going out of the tent.

Bring to the Lord, O sons of God, bring to the Lord sons of rams.

2 Bring to the Lord glory and honor, bring to the Lord glory in his name, worship the Lord in his holy court.

3 The voice of the Lord over the waters, the God of glory thundered, the Lord over many waters.

4 The voice of the Lord in strength, the voice of the Lord in majesty.

5 The voice of the Lord who shatters cedars, and the Lord will shatter the cedars of Lebanon.

6 And he will thin them like the calf of Lebanon, and the beloved—like a son of unicorns.

7 The voice of the Lord who cuts through flame of fire, the voice of the Lord who makes wilderness tremble, and the Lord will make the wilderness of Kadis tremble.

8 The voice of the Lord which prepares stags, and it will unveil thickets, and in his temple every one says, Glory.

9 The Lord will make the flood settle down, and the Lord will sit king to the age.

10 The Lord will give strength to his people, the Lord will bless his people with peace.

Psalm 29

A psalm of ode of the renewal of the house of David.

I will lift you up, O Lord, for you upheld me, and did not gladden my enemies over me.

2 O Lord my God, I cried to you, and you healed me.

3 Lord, you brought up my soul from hell, you saved me from the ones who go down into a pit.

4 Chant to the Lord, his venerable ones, and confess to the memory of his holiness.

5 For wrath—in his anger, and life—in his will.

6 In the evenings weeping will lodge, and in the morning—rejoicing.

7 And I said in my prosperity, I will not, will not be shaken to the age.

8 Lord, in your will you granted my beauty power, but you turned away your face, and I became troubled.

9 To you, O Lord, I will cry, and my God I will implore.

10 What help is in my blood when I go down to corruption?

11 Surely dust will not confess to you, or proclaim your truth?

12 The Lord heard and had mercy on me, the Lord became my helper.

13 You turned my mourning into joy for me, you tore asunder my sackcloth and girded me with gladness.

14 So that my glory chants to you and I will not, will not be pierced. O Lord my God, to the age I will confess to you.

Third stasis

Psalm 30

To completion, a psalm to David, in ecstasy.

In you, O Lord, I hoped, let me not be put to shame to the age, in your righteousness deliver me and take me away.

2 Incline your ear to me, make haste to take me away.

3 Become for me a God who shields, and a house of refuge to save me.

4 For my might and my refuge you are, and for your name's sake you will guide me and nourish me.

5 You will bring me out of this snare which they hid for me, for you are my shielder, O Lord.

6 Into your hands I will lay my spirit, you redeemed me, O Lord God of truth.

7 You have hated the ones who keep vanities for nothing.

8 But I, I hoped in the Lord, I will rejoice and be gladdened in your mercy.

9 For you looked upon my humility, you saved my soul from needs.

10 You did not enclose me into the hands of enemies, you made my feet stand in a large place.

11 Have mercy on me, O Lord, for I am afflicted, in anger my eye is troubled, my soul and my stomach.
12 For my life fades away in pain, and my years in groanings.
13 My strength grew weak in poverty, and my bones were troubled.
14 To all my enemies I became a reproach, and to my neighbors greatly, and fear to the ones who know me.
15 The ones who saw me outside fled from me, I have been forgotten from the heart like one dead.
16 I have become like a lost vessel, for I have heard the blame of many who dwell near all around.
17 When they gathered together against me, they counseled together to take my soul.
18 But in you, O Lord, I have hoped. I said, You are my God, in your hands my portions.
19 Deliver me from the hand of my enemies, and from the ones who pursue me closely.
20 Show your Face upon your servant, save me in your mercy.
21 O Lord, let me not be put to shame, for I have called upon you. Let the impious be put to shame, let them be brought down to hell.
22 Let the deceitful lips be speechless, which speak lawlessness against the righteous in pride and contempt.
23 How great—the magnitude of your kindness, O Lord, which you have hidden for the ones who fear

you. You have wrought for the ones who hope in you, in front of the sons of men.

24 You will hide them in the hiding of your Face from the trouble of men, you will shelter them in a tent from a contradiction of tongues.

25 Blessed—the Lord, for he made wondrous his mercy in a city of enclosure.

26 But I said in my ecstasy, I have been cast away from the Face of your eyes.

27 For this you heard the voice of my prayer, when I cried to you.

28 Love the Lord, all his venerable ones, for the Lord seeks out truth, and will repay the ones who make pride overmuch.

29 Be manly, and your heart be strengthened, all you who hope in the Lord.

Psalm 31

To David, of understanding.

Happy the ones whose iniquities were remitted, and whose sins are covered over.

2 Happy the man to whom the Lord will not, will not reckon sin, nor is in his mouth deceit.

3 For I kept silent, my bones grew old, from my crying all the day.

4 For day and night your hand was heavy upon me, I was turned to wretchedness when a thorn was stuck in me.

5 My lawlessness I made known, and my sin I did not hide.
6 I said, I will tell out loud my lawlessness, against me, to the Lord, and you, you remitted the impiety of my heart.
7 Over this every venerable one will pray to you in good time, but at a flood of many waters to him they will not draw near.
8 It is you who are my refuge from the affliction which surrounds me, my rejoicing, redeem me from those who encircle me.
9 I will make you understand and instruct you in this way, which you will walk, I will lay my eyes hard upon you.
10 Do not become like horse and mule, to whom there is no understanding.
11 With muzzle and bridle squeeze their jaws, the ones who do not draw near to you.
12 Many are the whips of the sinner, but mercy will encircle the one who hopes in the Lord.
13 Be gladdened in the Lord and rejoice, O righteous, and boast, all the upright in the heart.

FIFTH KATHISMA

Psalm 32

To David, unsuperscripted with Jews.

Rejoice, O righteous ones, in the Lord. To the upright is due praise.

2 Confess to the Lord in lute, in ten-string harp chant to him.

3 Sing to him a new song, sing well to him with a great shout.

4 For upright—the word of the Lord, and all his works in faithfulness.

5 He loves righteousness and judgment, the Lord, full is the earth of the mercy of the Lord.

6 By the word of the Lord the heavens were made firm, and by the spirit of his mouth all their power.

7 Gathering like a wineskin the waters of the sea, putting deeps in storehouses.

8 Let all the earth fear the Lord, from him all inhabitants of the world be shaken.

9 For he, he said, and they came to be. He commanded, and they were created.

10 The Lord scatters counsels of nations, sets at naught thoughts of peoples, and sets at naught the counsels of rulers.
11 But the counsel of the Lord remains to the age, thoughts of his heart to generation and generation.
12 Happy the nation of whom the Lord is its God, the people whom he chose as inheritance for himself.
13 From heaven the Lord looked upon, he saw all the sons of men.
14 From his prepared habitation he looked upon all the inhabitants of the earth.
15 The one who alone fashions their hearts, who understands into all their works.
16 A king is not saved through great power, and a giant will not be saved in the magnitude of his strength.
17 Lying is a horse for salvation, and in the magnitude of its power it will not be saved.
18 Behold, the eyes of the Lord upon the ones who fear him, the ones who hope in his mercy.
19 To deliver from death their souls, and to nourish them through famine.
20 Our soul awaits the Lord with endurance, for he is our helper and shielder.
21 For in him was gladdened our heart, and in his holy name we hoped.
22 Let your mercy, O Lord, come to be upon us, just as we hoped in you.

Psalm 33

To David, when he changed his face in front of Avimeleh, and he let him go, and he went away.

I will bless the Lord at all times, his praise—always in my mouth.

2 In the Lord will my soul boast, let the meek hear it and rejoice.

3 You, magnify the Lord with me, and let us lift up his name together.

4 I sought out the Lord and he heard me, and from all my afflictions he delivered me.

5 Draw near to him and be enlightened, and your faces will not, will not be put to shame.

6 This poor man cried, and the Lord heard him, and from all his afflictions he saved him.

7 The angel of the Lord will encamp around the ones who fear him, and will deliver them.

8 Taste and see that the Lord is kind. Happy the man who hopes in him.

9 Fear the Lord, all you his holy ones, for there is no lack to the ones who fear him.

10 The rich became poor and went hungry, but the ones who seek the Lord will not be decreased in any good thing.

11 Come, children, listen to me, the fear of the Lord I will teach you.

12 Who is the man who wills life, who loves to see good days?

13 Stop your tongue from wickedness, and your lips
from speaking deceit.
14 Turn away from wickedness and do good, seek peace
and pursue it.
15 The eyes of the Lord—upon the righteous, and his
ears toward their supplication.
16 But the Face of the Lord—against the ones who do
bad things, to destroy their remembrance from the
earth.
17 The righteous cried and the Lord heard them, and
from all their afflictions he delivered them.
18 The Lord is near the ones shattered of heart, and the
humble in spirit he will save.
19 Many—the afflictions of the righteous, but from
them all the Lord will deliver them.
20 The Lord keeps all their bones, one of them will not
be shattered.
21 The death of sinners is evil, and the ones who hate
the righteous one will be in discord.
22 The Lord will redeem the souls of his servants, and
the ones who hope in him will not, will not be in
discord.

Second stasis

Psalm 34

To David.

Make righteousness, O Lord, to the ones who do
me unrighteousness, war the ones who war me.
2 Take hold of armor and shield, and be risen to my
help.
3 Pour out a sword and close up in front of the ones
who pursue me closely, say to my soul, I am your
salvation.
4 Let them be ashamed and embarrassed who seek my
soul, let them be turned back and be put to shame
who think me bad things.
5 Let them become like dust in the face of the wind,
and an angel of the Lord afflicting them.
6 Let their way become darkness and slipperiness, and
an angel of the Lord pursuing them closely.
7 For they for nothing hid from me the ruin of their
snare, in vain they reproached my soul.
8 Let come to him a snare which he does not know,
and let the hunting which he hid catch him, and in
the snare he will fall in it.
9 But my soul will rejoice in the Lord, will be delighted
in its salvation.
10 All my bones will say, Lord Lord, who is like you?
Delivering a poor from the hand of the ones harder

than him, and a poor and needy from the ones plundering him.

11 Unrighteous witnesses rising up for me, the things I did not know they asked me.

12 They repaid me evil things for good, and to my soul childlessness.

13 But I, when they caused me trouble, I put on sackcloth, and humbled my soul in fasting, and my prayer will return into my bosom.

14 As to a neighbor, as to a brother of ours, so I was well-pleasing to them; as one grieving and glooming, so I humbled myself.

15 And against me they were gladdened and gathered together, whips gathered together upon me, and I did not know.

16 They parted and were not pierced, they tested me, they mocked me with mocking, they gnashed their teeth upon me.

17 Lord, when will you see? Restore my soul from their evil-working, my only-begotten from lions.

18 I will confess to you in a great church, within a hard people I will praise you.

19 Let them not be joyful who are at enmity with me unrighteously, who hate me for nothing and wink with their eyes.

20 For to me they spoke peaceful things, and in wrath they thought deceits.

21 And they enlarged their mouth upon me, said,
Good, good, our eyes saw.
22 You saw, O Lord, do not keep silent. Lord, do not
keep away from me.
23 Be awakened, O Lord, and attend to my judgment,
my God and my Lord, unto my ruling.
24 Judge me, O Lord, according to your righteousness,
Lord my God, and let them not be joyful about me.
25 May they not say in their hearts, Good, good for our
soul. Nor may they say, We swallowed him up.
26 May they be put to shame and embarrassed at once
who are joyful at my bad things, let them be clothed
in shame and embarrassment who speak boastfully
over me.
27 Let them rejoice and be gladdened who will my righ-
teousness, and let them say always, The Lord be mag-
nified, who will the peace of his servant.
28 And my tongue will be thoughtful of your righteous-
ness, of your praise all the day.

Psalm 35

To completion, to the child of the Lord, David.

Says the lawless to himself, in order to sin, There is no
fear of God in front of his eyes.
2 For he was deceitful in front of him, to find his law-
lessness and to hate.
3 The words of his mouth—lawlessness and deceit, he
did not want to understand in order to be good.

4 He thought lawlessness upon his bed, he stood in every way which is not good, but with wickedness he was not angry.
5 Lord, in heaven your mercy, and your truth as far as the clouds.
6 Your righteousness—like mountains of God, your judgments—great deep. Men and herds you will save, O Lord.
7 How you multiplied your mercy, O God. And the sons of men will hope in the shelter of your wings.
8 They will be inebriated from the fatness of your house, and the torrent of your delight you will give them to drink.
9 For with you—the spring of life, in your light we will see light.
10 Stretch out your mercy to the ones who know you, and your righteousness to the upright in heart.
11 Let a foot of pride not come to me, and a hand of sinner not shake me.
12 There fell all who work lawlessness, they were driven out and will not, will not be able to stand.

Third stasis

Psalm 36

To David.

Do not be zealous among evil-doers, nor envy the ones who work lawlessness.

2 For like grass they will be withered quickly, and like herbs of green pasture they quickly will fall away.
3 Hope in the Lord and make kindness, and tabernacle the earth, and you will be shepherded upon its wealth.
4 Take delight in the Lord, and he will give you the requests of your heart.
5 Unveil to the Lord your way, and hope in him, and he himself will make.
6 And he will bring out your righteousness like light, and your judgment like midday.
7 Submit to the Lord and implore him, do not be zealous with one who prospers in his way, with a man who makes lawlessness.
8 Cease from wrath and forsake anger, do not be zealous so as to do evil.
9 For the evil-doers will be destroyed utterly, but the ones who await the Lord with endurance, they will inherit the earth.
10 And a little longer, and the sinner will not, will not be, and you will seek his place and will not, will not find it.
11 But the meek will inherit the earth, and will be delighted in the magnitude of peace.
12 The sinner will closely watch the righteous one, and will gnash his teeth upon him.
13 But the Lord will laugh at him, for he foresees that his day will come.

14 A sword the sinners drew, stretched their bow to bring down a poor and a needy, to slaughter the upright in heart.
15 May their sword enter their hearts, and their bows be shattered.
16 Better a little of the righteous, than the great wealth of sinners.
17 For the arms of the sinners will be shattered, but the Lord makes firm the righteous.
18 The Lord knows the ways of the blameless, and their inheritance will be to the age.
19 They will not be put to shame in an evil time, and in days of famine they will be fattened.
20 For the sinners will perish, and the enemies of the Lord, as they are glorified and lifted up, vanishing like smoke they vanished.
21 The sinner borrows and will not pay back, but the righteous has pity and gives.
22 For the ones who bless him will inherit the earth, but the ones who curse him will be destroyed utterly.
23 From the Lord the steps of man are made straight, and his way will be willing greatly.
24 When he falls, he will not be broken down, for the Lord makes firm his hand.
25 Younger I was and indeed I grew old, and I did not see a righteous forsaken, nor his seed seeking bread.
26 All the day the righteous has mercy and lends, and his seed will be into blessing.

27 Turn away from evil and make good, and tabernacle
to age of age.
28 For the Lord loves judgment, and will not forsake
his venerable ones, to the age they will be kept.
29 But the lawless will be pursued away, and the seed of
the impious will be destroyed utterly.
30 But the righteous will inherit the earth, and will tab-
ernacle to age of age upon it.
31 The mouth of a righteous will be thoughtful of wis-
dom, and his tongue will speak judgment.
32 The law of his God—in his heart, and their steps will
not be made to stumble.
33 The sinner observes the righteous, and seeks to put
him to death.
34 But the Lord will not, will not forsake him into his
hands, nor will he condemn him, when he judges
him.
35 Await the Lord with endurance and keep his way,
and he will lift you up to inherit the earth. When he
will destroy sinners utterly, you will see.
36 I saw an impious lifted up highly and praised as the
cedars of Lebanon.
37 And I passed by, and behold, he was not, and I
sought him and his place was not found.
38 Keep unwickedness and behold uprightness, for
there is a remnant for the peaceful man.
38 But the lawless will be destroyed utterly altogether,
the remnants of the impious will be destroyed utterly.

39 But the salvation of the righteous—from the Lord,
and he is their shielder in time of affliction.
40 And the Lord will help them and will deliver them,
and will take them away from sinners and save them,
for they hoped in him.

SIXTH KATHISMA

Psalm 37

A psalm to David, for remembrance concerning the Sabbath.

Lord, do not rebuke me in your anger, nor chastise me in your wrath.

2 For your arrows stuck fast in me, and you laid your hand hard upon me.

3 There is not healing in my flesh from the Face of your wrath, there is not peace in my bones from the face of my sins.

4 For my iniquities rose over my head, like a heavy burden they weighed upon me.

5 My bruises stank and rotted, from the face of my mindlessness.

6 I was wretched and was bent down utterly, all the day I walked about glooming.

7 For my loins were filled with mockings, and there is not healing in my flesh.

8 I was distressed and was humbled greatly, I howled from the groaning of my heart.

9 Lord, in front of you—all my desire, and my groaning from you was not hidden.
10 My heart was troubled, my strength forsook me, and the light of my eyes, it too is not with me.
11 My friends and my neighbors drew near in front of me and stood, and those nearest me stood from afar off.
12 The ones who seek my soul used force, and the ones who seek bad things for me spoke vanities, and were thoughtful of deceits all the day.
13 But as for me I, like someone deaf, did not hear, and, like someone mute who does not open his mouth.
14 And I became like one who does not hear, and who does not have reproofs in his mouth.
15 For in you, O Lord, I have hoped; you will hear, O Lord my God.
16 For I said, Only let not my enemies be joyful over me. And when my feet faltered, they spoke boastfully over me.
17 For I am prepared for whippings, and my pain is always before me.
18 For I will proclaim my iniquity, and will worry about my sin.
19 But my enemies live and prevailed over me, and the ones who hate me unjustly multiplied.
20 The ones who repay me bad things for good accused me, since I closely pursued goodness.

21 Do not forsake me, O Lord. My God, do not keep away from me. Attend to my help, Lord of my salvation.

Psalm 38

To completion, to Idithoum, an ode to David.

I said, I will keep my ways, so that I do not sin with my tongue.

2 I set a watch to my mouth, when the sinner set together in front of me.

3 I became deaf and was humbled and kept silent from good things, and my pain was renewed.

4 My heart grew hot within me, and in my thoughtfulness fire blazed out.

5 I spoke with my tongue, Make known to me, O Lord, my end, and the number of my days, what it is, so that I know what I lack.

6 Behold, you set my days as handbreaths, and my substance like nothing in front of you; but all together are nothingness, every human who lives.

7 Indeed, a human walks in image, but is troubled for nothing. He gathers treasures and does not know for whom he will gather them.

8 And now who is my endurance? Not the Lord? My substance also is from you.

9 From all my iniquities deliver me. You gave me as a reproach to a mindless one.

10 I became deaf and I did not open my mouth, for you have made.
11 Take away your whips from me, for from the strength of your hand I faded away.
12 In reproofs for lawlessness you chastised a human, and melted his soul like a cobweb; but every human will be troubled for nothing.
13 Hear my prayer, O Lord, and my supplication, give ear to my tears.
14 Do not keep silent, for I am a stranger with you and a settler, like all my fathers.
15 Let go of me, that I may catch my breath before I depart and will be no more.

Psalm 39

To completion, a psalm to David.

Awaiting I awaited the Lord with endurance, and he attended to me, and heard my supplication.
2 And he brought me up out of a pit of wretchedness, and from mud of dirt.
3 And he made my feet stand upon a rock, and made my steps straight.
4 And he put a new song in my mouth, a hymn to our God.
5 Many will see and will be afraid, and will hope in the Lord.

6 Happy the man whose hope of his is the name of the Lord, and did not look upon vanities and deceitful madnesses.
7 Many things you made, Lord my God, your wonders, and for your thoughts there is not one who will be like you.
8 I declared and I spoke, they multiplied beyond number.
9 Sacrifice and offering you did not will, but a body you prepared for me; whole burnt offerings and the ones for sins you did not seek.
10 Then I said, Behold, I come, in a scroll of a book it is written about me.
11 That I do your will, my God, I willed, and your law in the midst of my belly.
12 I proclaimed the gospel of righteousness in a great church. Behold, my lips I will not, will not hold back. Lord, you knew.
13 Your righteousness I did not hide in my heart, your truth and your salvation I said.
14 I did not hide your mercy and your truth from a large assembly.
15 But you, O Lord, do not take away your pities from me, let your mercy and your truth always take hold of me.
16 For bad things surrounded me, of which there is no number, my iniquities seized me, and I became unable to see.

17 They multiplied more than the hairs of my head, and my heart forsook me.
18 Be well-pleased, O Lord, to deliver me. Lord, attend to helping me.
19 Let them be at once put to shame and embarrassment, the ones who seek my soul to take it away.
20 Let the ones who will me bad things be turned back and put to shame.
21 Let them immediately carry their shame, who say to me, Good, good.
22 Let all who seek you, O Lord, rejoice and be gladdened in you, and let all who love your salvation say always, The Lord be magnified.
23 But I am poor and needy, the Lord will take thought for me.
24 My helper and my shielder you are, my God; do not delay.

Second stasis

Psalm 40

To completion, a psalm to David.

Happy the one who understands the poor and the needy, on an evil day the Lord will deliver him.
2 The Lord keep him and give him life and make him happy in the land, and give him not to the hands of enemies.

3 The Lord help him on the bed of his pain. In his illness you turned his whole bed.
4 I said, Lord, have mercy on me, heal my soul, for I have sinned to you.
5 My enemies said bad things to me. When will he die, and his name perish?
6 And he entered to see, his heart spoke for nothing, gathered lawlessness to himself.
7 He went out and spoke together.
8 Against me all my enemies whispered, against me they thought bad things for me.
9 Lawless word they set against me, Surely the one who sleeps will not also add to be risen up?
10 For also the man of your peace, in whom I hoped, who ate my breads, magnified deception against me.
11 But you, O Lord, have mercy on me and raise up, and I will repay them.
12 In this I knew that you willed me, for my enemy will not, will not be joyful over me.
13 But of me you took hold on account of my unwickedness, and you set me firm in front of you to the age.
14 Blessed—the Lord the God of Israel, from the age and to the age. Let it come to be. Let it come to be.

Psalm 41

To completion, to understanding to the sons of Kore.

In the manner in which the doe longs for springs of waters, so my soul longs for you, O God.

2 My soul thirsted for the God of strength who lives. When will I come and appear to the Face of God?

3 My tears became a bread to me night and day, when it was said to me on each day, Where is your God?

4 These I remembered and I poured out my soul upon me, for I will pass through to a place of a wondrous tent, as far as the house of God, with a voice of rejoicing and confessing, a feasting sound.

5 What for are you deeply grieved, O my soul? And what for are you confounding me? Hope in God, that you will confess to him, Salvation of my face and my God.

6 Toward myself my soul was troubled, for this I will remember you out of the land of Jordan and Ermonieim, from a small mountain.

7 Deep to deep calls to the voice of your waterfalls; all your risings and your waves came over me.

8 At day the Lord will command his mercy, and at night—his ode with me, prayer to the God of my life.

9 I will say to the Lord, The one who takes hold of me you are, why did you forget me? And what for do I walk around glooming as my enemy afflicts me?

10 When my bones were crushed down, my enemies despised me, when they said to me every day, Where is your God?
11 What for are you deeply grieved, O my soul? And what for are you confounding me? Hope in God, that you will confess to him, Salvation of my face and my God.

Psalm 42

A psalm to David, unsuperscripted with Jews.

Judge for me, O God, and rule my ruling from a nation not pure, from an unrighteous man and deceitful deliver me.
2 For you, O God, are my might. What for did you drive me away? And what for do I walk around glooming as my enemy afflicts me?
3 Send out your light and your truth, these guided me and led me to your holy mountain and to your tents.
4 And I will enter to the altar of God, to God who gladdens my youth; I will confess to you in lute, O God my God.
5 What for are you deeply grieved, O my soul? And what for are you confounding me? Hope in God, that you will confess to him, Salvation of my face and my God.

Third stasis

Psalm 43

To completion, to understanding to the sons of Kore.

O God, we heard with our ears, and our fathers proclaimed to us the work which you worked in their days, in the days of old.

2 Your hand utterly destroyed nations, and them you planted, you distressed them and cast them out.

3 For with their sword they did not inherit earth, and their arm did not save them.

4 But your right hand and your arm, and the illumination of your Face, for you were well-pleased in them.

5 You are my King himself and my God, who commanded the salvations of Jacob.

6 In you we will gore our enemies, and in your name we will bring to naught the ones who rise up upon us.

7 For not in my bow will I hope, and my sword will not save me.

8 For you saved us from the ones who afflict us, and the ones who hate us you put to shame.

9 In God we will boast all the day, and in your name we will confess to the age.

10 But now you drove us away and put us to shame, and will not go out, O God, in our powers.

11 You turned us back rather than our enemies, and the ones who hate us plundered for themselves.

12 You gave us as sheep to be eaten, and in the nations scattered us.
13 You sold your people without price, and there was not abundance in our great shouts.
14 You set us a reproach to our neighbors, mockery and laughingstock to the ones around us.
15 You set us as a parable in the nations, a shaking of the head in the peoples.
16 All the day my embarrassment is in front of me, and the shame of my face covered me.
17 From the voice of one reproaching and speaking against, from the face of an enemy and one who pursues away.
18 All these came upon us, and we did not forget you, and did not do unrighteousness in your testament.
19 And our heart did not keep away to the back, and you turned our paths away from your way.
20 For you humbled us in a place of distressing, and a shadow of death overcovered us.
21 If we forgot the name of our God, and if we spread out our hands to a foreign god.
22 Will God not search these out? But he knows the hidings of the heart.
23 That on account of you we die all the day, we were accounted as sheep for slaughter.
24 Be awakened. What for do you sleep, O Lord? Be risen and do not drive us away utterly.

25 What for do you turn away your Face? Do you forget our poverty and our affliction?
26 For down to dust was our soul humbled, our stomach cleaved to the ground.
27 Rise, O Lord, help us and redeem us for your name's sake.

Psalm 44

To completion, over the ones that will be changed, to the sons of Kore to understanding, an ode over the beloved.

My heart will pour out a good word, I, I say my works to the king, my tongue—a writer's reed, swiftly writing.
2 Blooming in beauty above the sons of men, grace was poured out on your lips, for this God blessed you to the age.
3 Gird your sword upon your thigh, O powerful one, in your bloom and in your beauty.
4 And draw and prosper and reign, on account of truth and meekness and righteousness, and your right hand will guide you wondrously.
5 Your arrows—sharpened, O powerful one, peoples will fall under you, in the heart of the enemies of the king.
6 Your throne, O God, to the age of age, a straight rod—the rod of your kingdom.

7 You loved righteousness and hated lawlessness; for
this with an oil of rejoicing God, your God, anointed
you more than your partakers.
8 Myrrh and aloes and cassia from your garments,
from the ivory towers with which they gladdened
you; daughters of kings—in your honor.
9 The queen stood at your right hand, clothed in a
golden robe, decked out in many colors.
10 Hear, O daughter, and see and incline your ear, and
forget your people and the house of your father.
11 And the king will desire your beauty, for he is your
lord, and you will worship him.
12 And a daughter of Tyre with gifts; your face the rich
of the people will entreat.
13 All the glory of the daughter of the king—within,
clothed in gold tassels, decked out in many colors.
14 To the king will be brought virgins behind her, her
companions will be brought to you.
15 Will be brought in gladness and rejoicing, will be
brought into the temple of the king.
16 In the place of your fathers your sons will be born,
you will set them down as rulers upon the earth.
17 I will remember your name in every generation and
generation.
18 For this, peoples will confess to you to the age, and
to the age of age.

Psalm 45

To completion, over the hidden things, to the sons of Kore. A psalm to David.

Our God—refuge and power, a helper in the afflictions which found us greatly.

2 For this we will not be afraid when the earth is troubled, and when the mountains are moved into hearts of seas.

3 Their waters sounded out and were troubled, the mountains were troubled in his mightiness.

4 The rushes of the river gladden the city of God, the Most High sanctified his tent.

5 God in her midst, and she will not be shaken; God will help her toward the morning in the morning.

6 Nations will be troubled, kingdoms will tilt, the Most High gave forth his voice, the earth was shaken.

7 The Lord of the powers—with us, the God of Jacob—the one who takes hold of us.

8 Come and see the works of God, which he set marvels upon the earth, taking away wars to the ends of the earth.

9 Bow he will shatter and armor he will crush together, and shields he will burn down with fire.

10 Cease and know that I, I am the Lord. I will be lifted up within the nations, I will be lifted up in the earth.

11 The Lord of the powers—with us, the God of Jacob—the one who takes hold of us.

SEVENTH KATHISMA

Psalm 46

To completion, over the sons of Kore. A psalm.

All the nations, clap hands, raise a great shout to God in a voice of rejoicing.

2 For God—Most High, fearful, great king upon all the earth.

3 He subdued peoples to us, and nations under our feet.

4 For us he chose inheritance for himself—the beauty of Jacob which he loved.

5 God went up in a great shout, the Lord in a sound of trumpet.

6 Chant to our God, chant; chant to our king, chant.

7 For God is king of all the earth, chant with understanding.

8 God reigned over the nations, God sits upon his holy throne.

9 Rulers of peoples gathered with the God of Abraham, for the mighty ones of the earth are God's. Greatly they were raised up.

Psalm 47

A psalm of ode to the sons of Kore, on the second day of the Sabbath.

Great—the Lord and greatly praiseworthy, in the
city of our God, in his holy mountain well-rooted
to the rejoicing of all the earth.
2 Mountains of Sion, the sides of the north, the city of
the great king.
3 God is known in her strongholds, when he takes
hold of her.
4 For behold, the kings of the earth gathered, passed
onward together.
5 Seeing thus, they were astounded, were troubled,
were shaken, trembling seized them.
6 There—pains as of one giving birth, with a forceful
wind you will shatter the ships of Tharsis.
7 As we heard, so we also saw in the city of the Lord of
the powers, in the city of our God.
8 God founded her to the age.
9 We took up your mercy, O God, in the midst of your
people.
10 According to your name, O God, so also your praise
upon the ends of the earth, your right hand—full of
righteousness.
11 Let mountain Sion be gladdened, and let the daugh-
ters of Ioudas rejoice, on account of your judgments,
O Lord.

12 Encircle Sion and embrace her, recount in her towers.
13 Set your hearts in her power, and divide her palaces, so that you may recount to another generation.
14 For this is our God to the age, and to the age of age. He shepherds us to the ages.

Psalm 48

To completion, to the sons of Kore. A psalm.

Hear these, all the nations, give ear, all inhabitants of the world.
2 Both the earthborn and the sons of men, the rich and the needy together.
3 My mouth will speak wisdom, and the thoughtfulness of my heart—understanding.
4 I will incline my ear to a parable, I will open my problem with a harp.
5 What for would I fear in an evil day? The lawlessness of my heel will encircle me.
6 The ones who trust in their powers, and boast in the magnitude of their wealth.
7 A brother does not redeem, will a human redeem?
8 He will not give his own ransom to God, and the price of the redemption of his soul, and he will toil to the age, and will live utterly.
9 He will not see utter rot, when he sees the wise die.
10 Altogether the mindless and the unwise perish, and will leave to strangers their wealth.

11 And their graves—their houses to the age, their tents to generation and generation; they called their names on their lands.
12 And a human, in honor being, did not understand; he joined the herds which have no understanding and became like them.
13 This way of theirs is a trap to them, and after these with their mouth they will be well-pleased.
14 Like sheep they were put in hell, death will shepherd them.
15 The upright will lord over them in the morning, and their help will become old in hell, they were taken out of their glory.
16 But God will redeem my soul from the hand of hell, when it takes me.
17 Do not fear, when a human will become rich, or when the glory of his house will multiply.
18 For when he dies, he will not take anything, nor will his glory go down with him.
19 For his soul in his life will be blessed, he will confess to you, when you will do him well.
20 He will enter as far as the generation of his fathers, as far as the age he will not see light.
21 And, being human in honor, he did not understand; he joined the mindless herds and became like them.

Second stasis

Psalm 49

A psalm to Asaph.

The God of gods, the Lord, spoke and called the earth, from the risings of the sun to its settings.
2 From Sion—comeliness of his beauty.
3 God will come manifestly, our God, and will not keep silent.
4 Fire will burn before him, and a great tempest round about him.
5 He will summon the heaven above and the earth, to discern his people.
6 Gather his venerable ones to him, the ones who distribute his testament upon sacrifices.
7 And the heavens will proclaim his righteousness, for God is judge.
8 Hear, my people, and I will speak to you, Israel, and I will witness to you; God your God I am.
9 I will not reprove you for your sacrifices, and your whole burnt offerings are always before me.
10 I will not accept calves from your house, nor he-goats from your flocks.
11 For mine are all the beasts of the field, the herds in the mountains, and oxen.
12 I know all the birds of the sky, and the beauty of the field is with me.

13 If I will be hungry, I will not, will not tell you, for
mine is the inhabited world and its fullness.
14 Surely I will not eat the flesh of bulls, or drink the
blood of he-goats?
15 Sacrifice to God a sacrifice of praise, and repay to the
Most High your vows.
16 And call upon me on the day of affliction, and I will
take you away, and you will glorify me.
17 But God said to the sinner, What for do you describe
my precepts and take up my testament in your
mouth?
18 But you hated chastisement, and threw my words
behind.
19 If you saw a thief, you ran with him, and you set your
portion with the adulterer.
20 Your mouth increased wickedness, and your tongue
entwined deceits.
21 Seated, you spoke against your brother, and set a trap
against the son of your mother.
22 These you did, and I kept silent. You assumed law-
lessness, that I would be like you. I will reprove you
and I will place your sins before your face.
23 Understand these then, the ones who forget God,
lest he will seize you and there will not be one to
deliver.
24 A sacrifice of praise will glorify me, and there is the
way in which I will show him my salvation.

Psalm 50

To completion, a psalm to David, when Nathan the prophet came to him, at the time when he went in to Virsavee, the woman of Ourias.

Have mercy on me, O God, according to your great mercy, and according to the fullness of your compassions blot out my transgression.

2 More thoroughly wash me from my lawlessness, and cleanse me from my sin.

3 For I do know my lawlessness, and my sin is ever before me.

4 Against you only I have sinned and have done the evil before you, so that you are righteous in your words and conquer in your judging.

5 For, behold, in iniquities I was conceived, and in sins my mother bore me.

6 For, behold, you have loved truth, the unseen and hidden things of your wisdom you have shown me.

7 You will sprinkle me with hyssop and I will be cleansed; you will wash me, and I will be made whiter than snow.

8 You will make me hear joy and gladness; the humbled bones will rejoice.

9 Turn away your face from my sins, and blot out all my iniquities.

10 Create a clean heart in me, O God, and renew a right Spirit in my inward parts.

11 Do not cast me away from your Face, and do not take your Holy Spirit from me.
12 Give me back the joy of your salvation, and make me steadfast with a governing Spirit.
13 I will teach the lawless your ways, and the impious will turn around to you.
14 Deliver me from blood, O God, God of my salvation, and my tongue will rejoice in your righteousness.
15 Lord, you will open my lips, and my mouth will proclaim your praise.
16 For if you had willed a sacrifice, I would have given it; you will not well-will whole burnt offerings.
17 A sacrifice to God is a shattered spirit; a shattered and humbled heart God will not despise.
18 Do good, Lord, to Zion in your good pleasure and the walls of Jerusalem be rebuilt.
19 Then you will well-will sacrifice of righteousness, offering and whole burnt offerings.
20 Then they will offer calves upon your altar.

Third stasis

Psalm 51

To completion, to the understanding to David, when Doik the Idoumean came to him and reported to Saoul, and said to him, David came to the house of Avimeleh.

Why do you boast in wickedness, O powerful one, lawlessness all the day?

2 Unrighteousness your tongue thought, like a sharpened razor you made deceit.
3 You loved wickedness above goodness, unrighteousness above speaking righteousness.
4 You loved all the words of drowning, a deceitful tongue.
5 For this God will take you down utterly, let him pluck you out and take you away from your tent, and your rooting from the land of the living.
6 Righteous ones will see and will be afraid, and will laugh at him and say.
7 Behold, a man who did not make God his helper, but hoped in the magnitude of his wealth, and took power in his vanity.
8 But I—like a fruitful olive tree in the house of God, I hoped in the mercy of God to the age, and to the age of age.
9 I will confess to you to the age, for you made, and I will await your name with endurance, for kind it is in front of your venerable ones.

Psalm 52

To completion, over Maeleth, of understanding to David.

The mindless said in his heart, There is no God. They were ruined utterly and were loathsome in iniquities, there is not one doing good.

2 God from heaven stooped and peered upon the sons of men, to see if there is one to understand or seek God.

3 All turned away, at once they became useless, there is not one to do good, there is not as few as one.

4 Will they not know, all who work lawlessness, the ones who devour my people in eating of bread?

5 Upon the Lord they did not call, there they will be afraid of fear, where there is not fear.

6 For God scattered the bones of ones pleasing to men, they were put to shame, for God brought them to naught.

7 Who will give from Sion the salvation of Israel? When God will turn the captivity of his people, Jacob will rejoice, and Israel will be gladdened.

Psalm 53

To completion, within hymns, of understanding to David, when the Ziphaites came and said to Saoul, Look, is David not hidden from us?

O God, in your name save me, and in your power you will judge me.

2 O God, hear my prayer, give ear to the words of my mouth.
3 For strangers rose up upon me, and mighty ones sought my soul, and did not put God in front of them.
4 For behold, God will help me, and the Lord is the one who takes hold of my soul.
5 He will return the bad things to my enemies, in your truth destroy them utterly.
6 Willingly I will sacrifice to you, I will confess to your name, O Lord, for it is good.
7 For from every affliction you delivered me, and among my enemies my eye saw.

Psalm 54

To completion, within hymns, of understanding to David.

Give ear, O God, to my prayer, and do not overlook my supplication; attend to me and hear me.
2 I was grieved in my murmuring, and troubled by a voice of an enemy and an affliction of a sinner.
3 For they inclined lawlessness upon me, and in wrath they bore me ill will.
4 My heart was troubled in me, and fear of death fell on me.
5 Fear and trembling came upon me, and darkness covered me.

6 And I said, Who will give me wings like a dove's, and I will fly away and find rest?
7 Behold, fleeing I wandered far away, and lived in the wilderness.
8 I awaited God, who saves me from faint-heartedness and from tempest.
9 Drown, O Lord, and divide their tongues, for I have seen lawlessness and contradiction in the city.
10 Day and night it will encircle it upon its walls, and lawlessness and toil in its midst, and unrighteousness, and usury and deceit did not fade away from its streets.
11 For if an enemy had reproached me, I would have borne it. And if one who hates me had spoken boastfully over me, I would have hidden from him.
12 But it was you, a man of like soul, my guide and my friend, who together sweetened meals for me, in the house of God we walked in oneness of mind.
13 Let then death come upon them, and let them go down into hell alive, for evil—in their exiles, in their midst.
14 And I, I cried to God, and the Lord heard me.
15 Evening and morning and at midday I will recount and declare, and he will hear my voice.
16 In peace he will redeem my soul from the ones who draw near me, for among many they were with me.
17 God will hear, and will humble them, the one who is before the ages.

18 For there is not change to them, for they were not afraid of God.
19 He stretched out his hand in repayment, they defiled his testament.
20 They were divided by the wrath of his Face, and their hearts drew near.
21 Their words were softened beyond oil, and they are javelins.
22 Cast your care upon the Lord, and he will sustain you. He will not give the righteous shaking to the age.
23 But you, O God, you will bring them down into a pit of ruin.
24 Men of bloods and deceit will not, will not half their days. But I, O Lord, I will hope in you.

EIGHTH KATHISMA

Psalm 55

To completion, over the people which is far away from the holies. To David, for a pillar inscription, when ones of a different tribe overpowered him in Geth.

Have mercy on me, O God, for man trampled on me, all the day warring he afflicted me.

2 My enemies trampled on me all the day, for many—the ones warring me from on high.

3 At day I will not be afraid, but I will hope in you.

4 In God I will praise my words, in God I have hoped, I will not fear what flesh will do to me.

5 All the day they loathed my words, all their thoughts—against me to wickedness.

6 They will dwell beside and hide, they will watch my heel, just as they awaited my soul.

7 On no account you will save them, in wrath peoples you will bring down.

8 O God, my life I made known to you, you put my tears in front of you, as also in your promise.

9 My enemies will turn back, on whichever day I will call upon you. Behold, I knew that you are my God.
10 To God I will praise a speech, in God I will praise a word. In God I hoped, I will not be afraid of what man will do to me.
11 In me, O God, vows which I will repay for your praise.
12 For you delivered my soul from death, my eyes from tears, and my feet from slipperiness. That I be well-pleasing in front of the Lord in the light of the living.

Psalm 56

To completion, do not ruin. To David for a pillar inscription, when he was running away from the face of Saoul into the cave.

Have mercy on me, O God, have mercy on me, for in you my soul trusts, and in the shadow of your wings I will hope, for as long as lawlessness does not pass away.
2 I will cry to God the Most High, the God who works good for me.
3 He sent from heaven and saved me, gave to reproach the ones who trample on me.
4 God sent from heaven his mercy and his truth, and delivered my soul from the midst of lion cubs; I slept troubled.

5 Sons of men, their teeth—weapons and arrows, and their tongue—sharp dagger.
6 Be lifted up, O God, above the heavens, and your glory be over all the earth.
7 A snare they prepared for my feet, and they bent down my soul.
8 They dug a pit in front of me, and they fell in it.
9 My heart is prepared, O God, my heart is prepared, I will sing and chant in your glory.
10 Be awakened, my Glory, be awakened, O harp and lute. I will be awakened at dawn.
11 I will confess to you within peoples, O Lord, I will chant to you within nations.
12 For your mercy was made great as far as the heavens, and as far as the clouds your truth.
13 Be lifted up, O God, above the heavens, and your glory be over all the earth.

Psalm 57

To completion, do not ruin. To David for a pillar inscription.

Do you truly speak righteousness, do you judge the straight things, sons of men?
2 For indeed in heart you work lawlessness in the earth, unrighteousness your hands plait together.
3 The sinners became strangers from the womb, they wandered from the stomach, spoke lies.

4 Anger to them according to the likeness of the serpent, as of a deaf viper which plugs its ears.
5 Which will not hear the voice of enchanters, which is charmed being charmed by a wise man.
6 God will shatter their teeth in their mouth, the molars of lions the Lord crushed together.
7 They will be brought to naught like water flowing through, he will stretch his bow until they become weak.
8 Like wax which melts they will be blotted out, fire fell upon them and they did not see the sun.
9 Before your thorns understand the thorn-shrub, like the living, as in wrath he will swallow them down.
10 A righteous will be gladdened, when he sees vengeance, he will wash his hands in the blood of the sinner.
11 And a man will say, If then there is fruit to the righteous, then there is God who judges them in the earth.

Second stasis

Psalm 58

To completion, do not ruin. To David for a pillar inscription, when Saoul sent and watched his house to put him to death.

Take me away from my enemies, O Lord, and from the ones who rise up upon me redeem me.

2 Deliver me from the ones who work lawlessness, and from men of bloods save me.
3 For behold, they hunted my soul, upon me the mighty ones set themselves.
4 Neither my lawlessness, nor my sin, O Lord. Without lawlessness I ran and made straight. Be awakened to meet me, and see.
5 And you, Lord God of the powers, God of Israel, attend to watching over all the nations, do not have pity over all who work lawlessness.
6 They will turn toward the evening, and will starve to death like a dog, and will encircle a city.
7 Behold, they will speak up with their mouth, and sword in their lips, for who has heard?
8 But you, O Lord, will laugh at them, you will bring to naught all the nations.
9 O my strength, I will keep watch for you, for you, O God, are the one who takes hold of me.
10 My God—his mercy will come before me. My God will show to me among my enemies.
11 Do not slaughter them, so that they do not forget your law.
12 Scatter them in your power, and bring them down, O my shielder, O Lord.
13 Sin of their mouth, word of their lips, and let them be caught in their pride.

14 And from curse and lies they will be proclaimed in completion, in the wrath of completion, and will not, will not be.
15 And they will know that God has dominion over Jacob, and over the ends of the earth.
16 They will turn toward the evening, and will starve to death like a dog, and will encircle a city.
17 They will scatter to eat, but if they will not be fattened, they will grumble.
18 But I will sing to your power, and will rejoice in the morning of your mercy.
19 For you became the one who takes hold of me, and my refuge in the day of my affliction.
20 My helper you are, to you I will chant, for you, O God, are the one who take hold of me, my God, my mercy.

Psalm 59

To completion, to the ones that will be changed. For a pillar inscription to David unto teaching, when he set on fire Mesopotamia of Syria, and the Syrian Soval, and Ioav returned and struck Edom in the cleft of salt-pits, twelve thousand.

O God, you drove us away and brought us down, you were wrathful and pitying to us.
2 You caused the earth to shake and confounded it, heal its shards for it was shaken.

3 You showed hard things to your people, you gave us to drink wine of piercedness.
4 You gave a sign to the ones who fear you, to flee from before a bow.
5 So that your beloved would be delivered, save by your right hand and hear me.
6 God spoke in his holy, I will rejoice and I will divide Sikima, and the valley of tents I will measure.
7 Mine is Galaad, and mine is Manassi, and Ephraim the strengthening of my head, Ioudas my king.
8 Moav—cauldron of my hope, upon Idoumaia I will stretch out my sandal, to me ones of a different tribe were submitted.
9 Who will lead me into a city of enclosure? Or who will guide me as far as Idoumaia?
10 Is it not you, O God, the one who drove us away? And will you not go out, O God, in our powers?
11 Give us help from affliction, and vanity is the salvation of man.
12 In God we will make power, and he, he will bring the ones who afflict us to naught.

Psalm 60

To completion, within hymns. To David.

1 Hear, O God, my supplication, attend to my prayer.
2 From the ends of the earth I cried to you, in the despondency of my heart. Upon rock you lifted me up.

3 You guided me, for you became my hope, a tower of strength from before my enemy.
4 I will dwell beside in your tabernacle to the ages, I will be sheltered in the shelter of your wings.
5 For you, O God, heard my prayers, gave inheritance to the ones who fear your name.
6 Days upon days you will add to the king, his years to days of generation and generation.
7 He will remain to the age in front of God. His mercy and truth who will seek out?
8 Thus I will chant to your name to the ages, that I pay my vows day upon day.

Third stasis

Psalm 61

To completion, over Idithoum. A psalm to David.

1 Will my soul not submit to God? For from him is my salvation.
2 For indeed he himself is my God and my savior, the one who takes hold of me. I will not, will not be shaken any more.
3 Until when will you set yourselves upon a man? You murder, all of you, as by an inclining wall and a pushed fence.
4 But they wished to drive away my honor, they ran with thirst. With their mouth they blessed, and in their heart they cursed.

5 But submit to God, my soul, for from him is your endurance.
6 For he himself is my God and my savior, the one who takes hold of me, and I will not, will not flee.
7 In my God—my salvation and my glory, the God of my help, and my hope in God.
8 Hope in him, all assembly of the people, pour out your hearts in front of him, for God is our helper.
9 But nothing—the sons of men, deceitful the sons of men on a scale, that they work unrighteousness out of nothingness altogether.
10 Do not hope in unrighteousness, and in what is robbed do not trust; even if it gushes wealth, do not put to heart.
11 God spoke once, these two things I heard, that the might is God's, and yours, O Lord, the mercy; that you will repay to each according to his works.

Psalm 62

A psalm to David, when he was in the wilderness of Judea.

O God, my God, at dawn I keep vigil for you. My soul has thirsted for you, how often my flesh—for you in a desert land, untrodden, and waterless.
2 Thus I appeared to you in the holy place, to see your Power and your Glory.
3 For your mercy—better than lives, my lips will praise you.

4 Thus I will bless you in my life, and in your name I will lift up my hands.
5 That my soul be filled with marrow and fatness, my mouth will praise you with lips of rejoicing.
6 If I remembered you upon my bed, at dawn I was thoughtful of you.
7 For you became my helper, and in the shelter of your wings I will rejoice.
8 My soul cleaved to you, and your right hand took hold of me.
9 But in vain they sought my soul, they will go into the deepest parts of the earth, will be delivered into the hands of the sword, and will be portions for foxes.
10 But the king will be gladdened in God, everyone who swears in him will be praised, for the mouth of the ones who speak unrighteous things has been muzzled.

Psalm 63

To completion. A psalm to David.

Hear, O God, my voice when I implore you, from fear of enemy take away my soul.
2 Shelter me from a twister of evil-doers, from the multitude of ones who work lawlessness.
3 Who sharpened like a sword their tongues, stretched their bow—a bitter thing.
4 To arrow down in hidings a blameless one, suddenly they will arrow him down and will be afraid.

5 They strengthened each other in an evil word, talked to hide a snare. They said, Who will see them?
6 They searched out lawlessness, they faded away searching out searches.
7 A man will draw near, and a heart—deep, and God will be lifted up.
8 A dart of children became their blows, and their tongues became weak upon them.
9 All who saw them were troubled, and every man was afraid.
10 And they proclaimed the works of God, and his workings they understood.
11 A righteous one will be gladdened in the Lord and will hope in him, and will be praised all the upright in heart.

NINTH KATHISMA

Psalm 64

To completion. A psalm of ode to David. An ode of Ieremias and Iezekiil and of the people of the exile, when they were about to go out.

To you is due hymn, O God, in Sion, and to you vow will be paid in Jerusalem.

2 Hear my prayer; to you all flesh will come.

3 Words of the lawless overpowered us, and you will be forgiving to our impieties.

4 Happy the one whom you chose and took to yourself, he will tabernacle in your courts.

5 We will be filled with the good things of your house, holy is your temple, wondrous in righteousness.

6 Hear us, O God, our savior, the hope of all the ends of the earth and of those that are far off in the sea.

7 Preparing mountains in his strength, girded in power, the one who confounds the hollow of the sea; the sounds of its waves who will withstand?

8 The nations will be troubled, and the ones who dwell at the ends will be frightened by his signs, you will

make delightful the goings-out of morning and of evening.

9 You watched over the earth and inebriated it, you multiplied enriching it.

10 The river of God was filled with waters; you prepared their food, for so is the preparation.

11 Inebriate its furrows, multiply its begettings, it will be gladdened rising in its drops.

12 You will bless the crown of the year of your kindness, and your plains will be filled with fatness.

13 The blooming things of the wilderness will fatten, and hills will gird themselves with rejoicing.

14 The rams of the flock have been clothed, and the valleys will multiply grain; they will cry out, for indeed they will hymn.

Psalm 65

To completion, an ode of psalm, of resurrection.

Raise a great shout to God, all the earth, chant then to his name, give glory in his praise.

2 Say to God, How fearful—your works. In the magnitude of your power your enemies will belie you.

3 Let all the earth worship you and chant to you, let it chant then to your name, O Most High.

4 Come and see the works of God, as one fearful in counsels above all the sons of men.

5 Who turns the sea into dry land, in a river they will pass through on foot.

6 There we will be gladdened upon him, who has dominion in his power over the age.
7 His eyes looked upon the nations, the ones who embitter, let them not be lifted up in themselves.
8 Bless, nations, our God, and make heard the sound of his praise.
9 Of the one who puts my soul in life, and who does not give my feet to staggering.
10 For you tested us, O God, you proved us by fire, as silver is fire proved.
11 You led us into the snare, put afflictions upon our back, mounted men on our heads.
12 We went through fire and water, and you led us out to refreshment.
13 I will enter your house with whole burnt offering, I will give you my vows which my lips divided and my mouth spoke in my affliction.
14 Whole burnt offerings full of marrow I will offer you, with incense and rams, I will offer you oxen with goats.
15 Come hear and I will tell you, all who fear God, as many as he did to my soul.
16 To him I cried with my mouth, and I lifted up under my tongue.
17 If I beheld unrighteousness in my heart, let the Lord not hear me.
18 For this, God heard me, attended to the voice of my supplication.

19 Blessed—God who did not keep away my prayer and his mercy from me.

Psalm 66

To completion, within hymns. A psalm of ode to David.

God have pity on us and bless us, show his Face to us and have mercy on us.

2 To know in the earth your way, in all nations your salvation.

3 Let peoples confess to you, O God, let all peoples confess to you.

4 Let nations be gladdened and rejoice, for you will judge peoples in uprightness, and in the earth will guide nations.

5 Let peoples confess to you, O God, let all peoples confess to you. The earth gave its fruit.

6 Bless us, O God our God. Bless us, O God, and let all the ends of the earth fear him.

Second stasis

Psalm 67

To completion. A psalm of ode to David.

Let God be risen and his enemies be scattered, let the ones who hate him flee from before his Face.

2 As smoke vanishes, let them vanish, as wax melts before the face of fire, thus the sinners will perish before the Face of God.

3 And the righteous be gladdened, rejoice before God,
delight in gladness.
4 Sing to God, chant to his name. Make way for him
who mounts on sunsets, Lord is his name, and rejoice
before him.
5 They will be troubled from his Face, of the Father of
the orphans and the judge of the widows. God—in
his holy place.
6 God settles the solitary in a house, leading out the
shackled with manliness, likewise the embittered,
the ones who dwell in the tombs.
7 God, when you went out in front of your people,
when you strode through the wilderness.
8 The earth shook, for indeed the heavens dripped
from the Face of the God of Sinai, from the Face of
the God of Israel.
9 You will ordain free rain, O God, for your inheri-
tance, and it became weak, but you will restore it.
10 Your creatures dwell in it, you prepared for the poor,
O God, in your kindness.
11 The Lord will give speech with great power to the
ones who proclaim the gospel.
12 The king of the powers of the beloved, to divide
spoils for the beauty of the house.
13 If you fall asleep in the midst of the lots—wings of a
dove covered with silver, and its back in greenness of
gold.

14 When the heavenly one sets apart kings over it, they will be snow-covered in Selmon.
15 The mountain of God—a fat mountain, a curdled mountain, a fat mountain.
16 What for do you ponder, O curdled mountains, the mountain in which God was well-pleased to dwell? For indeed the Lord will tabernacle utterly.
17 The chariot of God is ten-thousandfold, thousands of thriving ones. The Lord was within them at Sinai, in the holy place.
18 You mounted into the highest, you took captivity captive, you seized payments in human beings, so that the disobedient also tabernacle.
19 The Lord God is blessed, blessed is the Lord day by day; the God of our salvations will guide us rightly.
20 Our God—God who saves, and the pathways through death are of the Lord Lord.
21 But the Lord will crush the heads of his enemies, the hairy crown of the ones who walk in their discords.
22 The Lord said, I will turn out of Vasan, will turn in the depths of the sea.
23 So that your foot might just be dipped in blood, the tongue of your dogs—out of the enemies, from it.
24 Your processions, O God, were seen, the processions of my God, the king who is in the holy place.
25 Rulers went before, holding on to the chanters, in the midst of young women playing timbrels.

26 In churches bless God, the Lord—from the springs of Israel.

27 There Veniamin, youngest, in ecstasy; the rulers of Ioudas their leaders, rulers of Zevulon, rulers of Nefthali.

28 Command, O God, in your power. O God, make powerful that which you worked within us.

29 Kings will bear you gifts from your temple upon Jerusalem.

30 Rebuke the beasts of the reed. The assembly of the bulls among the heifers of the people, so that those tempted by silver are shut out.

31 Scatter the nations which are willing wars. Envoys will come from Egypt, Ethiopia will outstrip its hand to God.

32 Kings of the earth, sing to God, chant to the Lord, who mounts on the heaven of heaven in the east. Behold, he will give his voice a voice of power.

33 Give glory to God. His majesty—upon Israel, and his Glory—in the clouds.

34 Wondrous is God in his holies. The God of Israel, himself will give power and ruling to his people. Blessed is God.

Third stasis

Psalm 68

To completion, over the ones that will change. A psalm to David.

Save me, O God, for waters entered as far as my soul.
2 I was stuck in dirt of the deep, and there is no standing. I came to the depths of the sea, and tempest drowned me.
3 I grew weary crying, my throat grew sore, my eyes faded away from my hoping in my God.
4 They multiplied beyond the hairs of my head, the ones who hate me for nothing.
5 My enemies strengthened, who pursue me away unrighteously; the things I did not seize, I then repaid.
6 O God, you knew my mindlessness, and my discords from you were not hidden.
7 Let the ones who await you with endurance not be ashamed with me, O Lord, Lord of the powers, nor turn away from me the ones who seek you, O God of Israel.
8 For on account of you I bore reproach, embarrassment covered my face.
9 I became a stranger to my brothers, and a foreigner to the sons of my mother.
10 For the zeal of your house devoured me, and the reproaches of your reproachers fell upon me.

11 And I covered up my soul in fasting, and it became
reproaches to me.
12 And I made sackcloth my clothing, and I became a
parable to them.
13 About me the ones who sit in gates murmured, and
toward me chanted the ones who drink wine.
14 But I—with my prayer to you, O Lord; time of
good-will.
15 O God, in the magnitude of your mercy hear me, in
the truth of your salvation.
16 Save me from mud, so that I do not get stuck; I
would be delivered from the ones who hate me and
from the depths of waters.
17 Let not a tempest of water drown me, nor depth
swallow me, nor a well close its mouth over me.
18 Hear me, O Lord, for kind is your mercy. According
to the magnitude of your pities, look upon me.
19 Do not turn your Face away from your child, for I
am afflicted. Quickly hear me.
20 Attend to my soul and redeem it, on account of my
enemies deliver me.
21 For you know my reproach and my shame and my
embarrassment. In front of you—all who afflict me.
22 My soul looked to reproach and wretchedness, and
with endurance I awaited one who hurts with me,
and he was not, and ones to comfort, and I did not
find.

23 And they gave gall for my food, and for my thirst they gave to drink vinegar.
24 Let their table in front of them become a snare, and a repayment and a trap.
25 Let their eyes be darkened so that they do not see, and bend their back always.
26 Pour out upon them your wrath, and the anger of your wrath seize them.
27 Let their steading become deserted, and in their tents let there not be one who dwells.
28 For the one whom you struck, they pursued closely, and upon the pain of my wounds they added.
29 Add lawlessness to their lawlessness, and let them not enter into your righteousness.
30 Let them be blotted out of the book of the living, and with the righteous not be written.
31 Poor and in pain I am. Your Salvation, O God, took hold of me.
32 I will praise the name of my God with ode, I will magnify him in praise.
33 And it will please the Lord more than a young calf, bearing out horns and hoofs.
34 Let the poor see and be gladdened. Seek out God, and your soul will live.
35 For the Lord heard the needy, and did not despise his shackled ones.
36 Let the heavens praise him and the earth, sea and all that creep in it.

37 For God will save Sion, and the cities of Judea will be
built, and there they will dwell and will inherit her.
38 And the seed of your servants will hold her, and will
tabernacles in her the ones who love your name.

Psalm 69

To completion. To David for remembrance, for the Lord to save me.

O God, attend to my help. Lord, assiduously hasten
to help me.
2 Let the ones who seek my soul be put to shame and
embarrassment.
3 Let be turned back and be put to shame the ones
who wish me bad things.
4 Let immediately be turned back, ashamed, the ones
who say to me, Good, good.
5 Let be gladdened and rejoice in you all who seek you,
O God, and let all who love your salvation always
say, The Lord be magnified.
6 But I am poor and needy. Help me, O God.
7 My helper and my deliverer you are, O Lord; do not
delay.

TENTH KATHISMA

Psalm 70

To David. A psalm of the sons of Ionadav and of the first ones taken captive. Unsuperscripted with Jews.

In you, O Lord, I hoped, that I would not be put to shame to the age.

2 In your righteousness deliver me and take me away, incline your ear to me and save me.

3 Be to me a God who shields, and a strong place to save me, for my firmness and my refuge you are.

4 My God, deliver me from the hand of a sinner, from the hand of one who works lawlessness and unrighteousness.

5 For you are my endurance, O Lord. O Lord, my hope in my youth.

6 Upon you I leaned from stomach, out of the belly of my mother it was you who sheltered me. In you my hymning always.

7 Like a marvel I became to many, and you my mighty helper.

8 Let me mouth be full of praise, so that I hymn your glory, all day your majesty.
9 Do not cast me away in time of old age, in the fading away of my strength do not forsake me.
10 For my enemies said to me, and the ones who watch my soul counseled together saying, The Lord forsook him. Pursue him closely and seize him, for the one who delivers is not.
11 My God, do not be far off from me. My God, attend to my help.
12 Let be put to shame and vanish the ones who accuse my soul, let be clothed with shame and embarrassment the ones who seek for me bad things.
13 But I always will hope in you, and will add to all your praise.
14 My mouth will proclaim your righteousness, all day your salvation.
15 For I did not know learning. I will enter in the power of the Lord. Lord, I will remember your righteousness alone.
16 My God, those which you taught me from my youth, and until now your wonders I will report.
17 And until old age and advanced years, my God, do not forsake me, until I will declare your arm to every generation to come.
18 Your power and your righteousness, O God, to the highest places, which magnificences you have made for me. O God, who is like you?

19 As many afflictions and bad things as you showed me. And turning you created life in me, and led me up out of the deeps of the earth.

20 You increased upon me your greatness, and turning you comforted me, and out of the deeps of the earth again you led me up.

21 And I will indeed confess to you in peoples, O Lord, your truth in a vessel of psalm, O God. I will chant to you in lute, the holy one of Israel.

22 My lips will rejoice when I chant to you, and my soul, which you redeemed.

23 Again also my tongue all day will be thoughtful of your righteousness, when the ones who seek bad things for me are put to shame and embarrassment.

Psalm 71

To completion, for Salomon. A psalm to David.

O God, your judgment give to the king, and your righteousness to the son of the king.

2 To judge your people in righteousness, and your poor in judgment.

3 Let the mountains take up peace to the people, and the hills righteousness.

4 He will judge the poor of the people, and will save the sons of the needy, and will humble the accuser.

5 He will endure along with the sun, and before the moon, generations of generations.

6 He will come down like rain on fleece, and like a drop which drops on the earth.
7 In his days will dawn righteousness and magnitude of peace, until the moon will not rise.
8 And he will lord over from sea to to sea, and from rivers to the ends of the inhabited world.
9 In front of him Ethiopians will fall down, and his enemies will lick dust.
10 Kings of Tharsis and islands will bring gifts, kings of Arabs and Sava will present gifts.
11 And will worship him all the kings of the earth, all the nations will serve to him.
12 For he delivered a poor one from a powerful, and a needy one for whom there is not one helper.
13 He will spare a poor and a needy, and the souls of the needy he will save.
14 From usury and unrighteousness he will redeem their souls, and honored is his name in front of them.
15 And he will live, and will be given to him from the gold of Arabia, and they will pray for him always, all day they will bless him.
16 He will be sustenance on the earth upon the tops of the mountains, his fruit will rise above Lebanon, and from the city they will blossom like the grass of the earth.
17 Blessed will be his name to the age, before the sun his name endures.

18 And all the tribes of the earth will be blessed in him,
all the nations will count him happy.
19 Blessed—the Lord, the God of Israel, who alone
makes wonders.
20 And blessed—the name of his Glory to the age, and
to the age of age.
21 And all the earth will be filled with his glory. Let it
come to be, let it come to be.

Second stasis

Psalm 72

A psalm to Asaph.

How good—the God of Israel, to the upright in heart. As for me, barely did my feet stagger, only just did my steps slip.
2 For I was zealous toward the lawless, I beheld the peace of sinners.
3 For there is not return in their death, and firmness in their whip.
4 In the toils of men they are not, and with men they will not be whipped.
5 For this their pride prevailed over them utterly, they clothed themselves in unrighteousness and their impiety.
6 Their unrighteousness will go out as if from fat, they passed through in the disposition of the heart.

7 They thought and spoke with evil, unrighteousness they spoke to on high.
8 They set their mouth to heaven, and their tongue passed through the earth.
9 For this my people will return here, and full days will be found in them.
10 And they said, How did God know? And is there knowledge in the Most High?
11 Behold, these are the sinners and ones who thrive, to the age they seized wealth.
12 And I said, Maybe in vain I kept my heart righteous, and washed my hands among the guiltless.
13 And I became whipped all day, and my reproof until the mornings.
14 If I said, I will describe in this way, behold I was faithless to the generation of your sons.
15 And I took up to know; this is toil in front of me.
16 Until I enter into the sanctuary of God, and understand into their last things.
17 Rather, for their deceits you set for them bad things, you brought them down in being raised.
18 How they became desolation, suddenly. They vanished, perished through their lawlessness.
19 As a dream of one awakening. O Lord, in your city you will despise their image.
20 For my heart was ablaze and my kidneys changed, and I was of no account and did not know.

21 I became a beast by your side, and I—with you always.
22 You laid hold of my right hand, and in your counsel you guided me, and received me with glory.
23 For what is for me in heaven? And what did I want from you on earth?
24 My heart faded away and my flesh, O God of my heart, and my portion, O God, to the age.
25 For behold, the ones who keep themselves far off from you perish, you utterly destroyed from you everyone who whores.
26 But to me to cleave to God is good, to set my hope in the Lord, that I make known all your praises in the gates of daughter Sion.

Psalm 73

Of understanding to Asaph.

What for, O God, did you drive away utterly, was your anger wrathful upon the sheep of your pasture?
2 Remember your assembly which you obtained from of old.
3 You redeemed a rod of your inheritance, this mount Sion, which you dwelled in it.
4 Lift up your hands upon their prides utterly, as many as the enemy did evil in your holy.
5 And the ones who hate you boasted in the midst of your feast.

6 They set their signs, signs, and did not know, as
though into their going-in above.
7 As though in a thicket of trees, with axes they cut off
its doors altogether, with felling ax and chisel they
broke it down.
8 They burned with fire your sanctuary, to the ground
they defiled the tabernacle of your name.
9 They said in their heart, their kindred altogether,
Come and let us put an end to the feasts of God
from the earth.
10 Their signs we did not see, there is not a prophet yet,
and he will not know us yet.
11 Until when, O God, will the enemy reproach, will
the one set against your name provoke utterly?
12 What for do you turn away your hand, and your
right hand from the midst of your bosom utterly?
13 But God is our king from before the ages, he worked
salvation in the midst of the earth.
14 It was you who strengthened the sea in your power,
you shattered the heads of the dragons upon waters.
15 You crushed the head of the dragon, you gave him as
food to the Ethiopian peoples.
16 You broke asunder springs and torrents, you dried
up rivers of Itham.
17 Yours is the day, and yours is the night, it was you
who put in order lighting and sun.
18 You made all the timely things of the earth; summer
and spring, it was you who fashioned them.

19 Remember this, an enemy reproached the Lord, and
a mindless people provoked your name.
20 Do not give to the wild beasts a soul which confesses
to you, the souls of your needy do not forget utterly.
21 Look upon your testament, for the darkened of the
earth were filled with houses of iniquities.
22 Let a humbled and ashamed one not be turned away,
a poor and needy will praise your name.
23 Be risen, O God, rule your ruling, remember your
reproach all day by the mindless.
24 Do not forget the voice of your supplicants, the
pride of the ones who hate you went up always.

Third stasis

Psalm 74

To completion, do not ruin. A psalm of ode to Asaph.

We will confess to you, O God, we will confess to
you and will call upon your name.
2 I will describe all your wonders. When I will take
time, upright I will judge.
3 The earth melted and all which dwell in it, it was I
who made firm its pillars.
4 I said to the ones who work lawlessness, Do not
work lawlessness, and to the ones who sin, Do not
lift up a horn.
5 Raise not your horn on high, and do not speak
against God unrighteousness.

6 For neither from goings-out, nor from settings, nor
from wilderness mountains.
7 For God is judge; this one he humbles, and this one
he lifts up.
8 For a cup—in the hand of the Lord, of unmixed
wine full of mixture, and he made to lean from this
one to this one.
9 But its dregs were not emptied out, all the sinners of
the earth will drink.
10 But as for me, I will rejoice to the age, I will chant to
the God of Jacob.
11 And all the horns of the sinners will be crushed
together, and will be lifted up the horn of the righ-
teous one.

Psalm 75

To completion, within hymns. A psalm to Asaph, an ode toward the Assyrian.

God is known in Judea, in Israel great is his name.
2 And his place came to be in peace, and his dwell-
ing in Sion.
3 There he shattered the strengths of the bows, shield
and sword and war.
4 It is you who shine wondrously from eternal moun-
tains, all the ones without understanding in heart
were troubled.
5 They slept their sleep, and found nothing—all the
men of wealth with their hands.

6 From your rebuke, O God of Jacob, the ones mounted on horses became drowsy.
7 You, fearful you are, and who will stand against you? From then is your wrath.
8 From heaven you made judgment heard. The earth was afraid and was still, when God was risen in judgment, to save all the meek of the earth.
9 For the thought of man will confess to you, and a remnant of thought will feast to you.
10 Pray and repay to the Lord our God, all who are around him will bring gifts.
11 To the fearful one who takes away the spirits of rulers, fearful before the kings of the earth.

Psalm 76

To completion, over Idithoum. A psalm to David.

With my voice I cried to the Lord, with my voice to God, and he attended to me.
2 In a day of my affliction I sought out God, with my hands at night in front of him, and I was not deceived.
3 My soul refused to be comforted, I remembered God and was gladdened, I murmured and my spirit diminished.
4 My eyes kept vigil before watches, I was troubled and did not speak.
5 I thought of days of old, and eternal years I remembered and was thoughtful of.

6 At night with my heart I murmured, and my spirit stirred up.
7 Surely the Lord will not drive away to the ages, and will no longer add to being well-pleased?
8 Or will he utterly cut off his mercy? Did he understand word from generation to generation?
9 Will God forget to be pitying? Or will he in his wrath stop his pities?
10 And I said, Now I have begun. This is the change of the right hand of the Most High.
11 I remembered the works of the Lord, for I will remember his wonders from the beginning.
12 And I will be thoughtful of all your works, and in your pursuits I will murmur.
13 O God, in the holy—your way. Who is God great as our God? You are God, who work wonders.
14 You have made known your power within the peoples. You redeemed your people with your arm, the sons of Jacob and Joseph.
15 The waters saw you, O God, the waters saw you and were afraid, deeps were troubled.
16 Magnitude of sound of waters, a voice gave the clouds. For your arrows also pass through.
17 A voice of your thunder in a wheel. Your lightnings appeared to the inhabited world. The earth shook and became trembling.
18 In the sea—your ways, and your paths in many waters, and your footprints will not be known.

19 You guided your people like sheep, with the hand of Moses and Aaron.

ELEVENTH KATHISMA

Psalm 77

Of understanding to Asaph.

Attend, my people, to my law, incline your ear to the words of my mouth.

2 I will open in parables my mouth, I will voice problems from of old.

3 As many as we heard and we knew them, and our fathers gave us account of.

4 It was not hidden from their children to another generation.

5 Who proclaim the praises of the Lord, and his powers, and his wonders, which he made.

6 And he made rise again a testimony in Jacob, and law he set in Israel.

7 As many as he commanded to our fathers, to make them known to their sons.

8 So that another generation would know, sons who will be born, and they will rise up again and will recount them to their sons.

9 In order that they set their hope in God, and not forget the works of God, and his commandments they seek out.
10 In order that they not become like their fathers, a bent generation and embittering.
11 A generation which did not make its heart upright, and its spirit was not entrusted with God.
12 Sons of Ephraim, stretching out and shooting bows, were turned back in a day of war.
13 They did not keep the testament of God, and in his law did not wish to will.
14 And they forgot his well-doings, and his wonders which he showed them.
15 In front of their fathers—which wonders he made, in the land of Egypt, in the plain of Tanis.
16 He broke asunder a sea and led them through, made waters stand like a wineskin.
17 And he guided them in a cloud at day, and all the night in shining of fire.
18 He broke asunder a rock in a wilderness, and gave them to drink as in a great deep.
19 And he drew out water from rock, and brought down waters like rivers.
20 And they added still to sinning to him, embittered the Most High in a waterless place.
21 And they tested God in their hearts, to ask for food for their souls.

22 And they spoke against God, and said, Surely God will not be able to prepare a table in wilderness?
23 Since he struck a rock and waters gushed, and torrents washed down.
24 Surely he cannot also give bread, or prepare a table for his people?
25 For this the Lord heard and mounted, and fire was lit up in Jacob, and wrath mounted up upon Israel.
26 For they did not trust in God, nor hoped in his salvation.
27 And he commanded clouds up above, and doors of heaven he opened.
28 And he rained to them manna to eat, and bread of heaven he gave them.
29 Bread of angels a man ate, provision he sent them to fullness.
30 He raised up a south wind from heaven, and brought down in his power a southwest wind.
31 And he rained upon them fleshes like dust, and winged birds like sand of seas.
32 And they fell in the midst of their camp, around their tents.
33 And they ate and were filled greatly, and their desire he brought them. They were not deprived from their desire.
34 The food being still in their mouth, and the wrath of God mounted upon them.

35 And he slaughtered in the many of theirs, and the chosen of Israel he shackled.
36 In all these they sinned still, and did not trust in his wonders.
37 And in vanity their days faded away, and their years with assiduous haste.
38 When he slaughtered them, then they sought him out, and turned back and kept vigil for God.
39 And they remembered that God is their helper, and God the Most High is their redeemer.
40 But they loved him with their mouth, and with their tongue they lied to him.
41 And their heart was not upright with him, nor did they trust in his testament.
42 But he himself is pitying, and will be forgiving to their sins, and will not ruin utterly.
43 And he will increase to turn away his anger, and did not blaze out all his wrath.
44 And he remembered that flesh they are, breath which passes and does not return.
45 How often they embittered him in the wilderness, provoked him to wrath in a waterless land?
46 And they turned and tested God, and the holy one of Israel they provoked.
47 And they did not remember his hand, the day in which he redeemed them from a hand of affliction.
48 As he set his signs in Egypt, and his marvels in the plain of Tanis.

49 And he changed their rivers into blood and their rainfalls, that they could not drink.
50 And he sent among them a dog-fly, and it devoured them, and a frog, and it ruined them.
51 And he gave to rust their fruits, and their toils to the locust.
52 And he slaughtered with hail their vine, and their mulberry trees with the hoar-frost.
53 And he gave to hail their herds, and their substance to fire.
54 And he sent among them the wrath of his anger, anger and wrath and affliction, a send through evil angels.
55 He made a path for his wrath, he did not spare from death their souls, and their herds he enclosed in death.
56 And he struck every firstborn in Egypt, the beginning of all their toil in the tents of Ham.
57 And he took away his people like sheep, and led them up into wilderness like a shepherd.
58 And he guided them in hope, and they were not afraid, and a sea covered their enemies.
59 And he led them to a mountain of his holiness, this mountain, which his right hand obtained.
60 And he threw out nations from before his Face, and gave them inheritance with a measuring rope of inheritance.
61 And he tabernacled in their tents the tribes of Israel.

62 And they tested and embittered God the Most High,
and his testimonies they did not keep.
63 And they turned away and set at naught, as also their
fathers, they turned into a twisted bow.
64 And they provoked him to wrath in their hills, and
with their carvings provoked him to zeal.
65 God heard and disregarded, and despised Israel
greatly.
66 And he drove away the tent of Silom, the tabernacle
in which he tabernacled within men.
67 And gave away their strength to captivity, and their
beauty into the hands of enemies.
68 And he enclosed his people with a sword, and his
inheritance he disregarded.
69 Their young men fire devoured, and their virgins
were not bewailed.
70 Their priests fell by sword, and their widows will not
be lamented.
71 And like one asleep the Lord awoke, as one powerful
inebriated from wine.
72 And he struck his enemies back, eternal reproof he
gave them.
73 And he drove away the tent of Joseph, and the tribe
of Ephraim he did not choose.
74 And he chose the tribe of Ioudas, the mountain Sion,
which he loved.
75 And he built his holiness like a unicorn's, in the earth
he founded her to the age.

76 And he chose David his servant, and took him up
from the sheepfolds of the sheep.
77 From behind the lambing ones he took him, to shep-
herd Jacob his servant, and Israel his inheritance.
78 And he shepherded them in the unwickedness of
his heart, and in the understandings of his hands he
guided them.

Second stasis

Psalm 78

A psalm to Asaph.

O God, nations came into your inheritance, they
stained your holy temple, made Jerusalem like a
gardener's hut.
2 The corpses of your servants they made food for the
birds of heaven, the fleshes of your venerable ones
for the beasts of the earth.
3 They poured out their blood like water around Jeru-
salem, and there was not one to bury.
4 We became a reproach to our neighbors, mockery
and laughingstock to the ones around us.
5 Until when, O Lord, will you be wrathful utterly,
will your zeal blaze like fire?
6 Pour out your wrath upon the nations which do not
know you, and upon the kingdoms which your name
did not call upon.

7 For they devoured Jacob, and your place they laid desolate.
8 Do not remember our old iniquities, quickly let your pities, O Lord, seize us, for we became poor greatly.
9 Help us, O God our savior, on account of the Glory of your name. O Lord, deliver us, and be forgiving to our sins for your name's sake.
10 So that the nations may not say, Where is their God?
11 And let be known in the nations in front of our eyes the avenging of the poured out blood of your servants.
12 Let come in front of you the groaning of the shackled. According to the majesty of your arm, preserve the sons of those put to death.
13 Repay our neighbors sevenfold in their bosom their reproach which they reproached you, O Lord.
14 But we are your people and sheep of your pasture, we will confess to you, O God, to the age, to generation and generation we will proclaim your praise.

Psalm 79

To completion, over the ones that will change. A testimony to Asaph, a psalm over the Assyrian.

You who shepherd Israel, be attentive, who guide Joseph like a sheep.
2 You who sit upon the cherubim, appear in front of Ephraim and Veniamin and Manassi.
3 Let your power be awakened, and come to save us.

4 O God, turn us and show your Face, and we will be saved.
5 O Lord God of the powers, until when will you be wrathful upon the prayer of your servants?
6 Will you nurse-feed us bread of tears, and give us tears to drink in measure?
7 You set us in contradiction to our neighbors, and our enemies mocked us.
8 Lord God of the powers, turn us, and show your Face and we will be saved.
9 A vine you took up from Egypt, you threw out nations and planted it.
10 You made way before it, and you planted its roots, and it filled the land.
11 Its shade covered mountains, and its climbing shoots like the cedars of God.
12 It stretched out its branches as far as a sea, and its shoots as far as rivers.
13 What for did not take down its fence, and so that all passers-by in the way could pluck it?
14 A boar from a thicket ravaged it, and a lone beast of the field grazed it down.
15 God of the powers, turn then, and look down from heaven and see, and watch over this vine.
16 And restore it, which your right hand planted, and over a son of man, whom you strengthened for yourself.

17 Burned with fire and dug up it is, from the rebuke of your Face they will perish.
18 Let your hand come to be upon a man of your right hand, and upon a son of man whom you strengthened for yourself.
19 And we will not, will not keep away from you. You will give us life, and your name we will call upon.
20 Lord God of the powers, turn us, and show your Face, and we will be saved.

Psalm 80

To completion, over the wine-presses. A psalm of ode to Asaph.

Rejoice to God our helper, raise a great shout to the God of Jacob.
2 Take a psalm and give timbrel, harp delightful with lute.
3 Trumpet at new moon with trumpet, on a well-ordered day of your feast.
4 For it is a precept to Israel, and judgment to the God of Jacob.
5 A testimony in Joseph he set him, in his going-out from Egypt; the tongue which he did not know he heard.
6 It took his back away from burdens, his hands served at the basket.

7 In affliction you called upon me, and I delivered you.
I heard you in hiddenness of tempest, I tried you at a
water of contradiction.
8 Hear, O my people, and I bear witness to you. O
Israel, if you would hear me. There will not be within
you a recent god, nor will you worship a foreign god.
9 For I, I am the Lord your God, who brought you up
out of the land of Egypt. Enlarge your mouth and I
will fill it.
10 And my people did not hear my voice, and Israel did
not attend to me.
11 And I sent them away according to the pursuits of
their hearts, they will walk in their pursuits.
12 If my people had heard me, Israel in my ways if he
had walked.
13 As nothing I would have humbled their enemies,
and upon the ones afflicting them I would have cast
my hand.
14 The enemies of the Lord lied to him, and their time
will be to the age.
15 And he nurse-fed them from fat of wheat, and from
rock he fattened them with honey.

Third stasis

Psalm 81

A psalm to Asaph.

God stood in an assembly of gods, and gods he will discern in the midst.

2 Until when do you judge unrighteousness, and receive faces of sinners?

3 Judge an orphan and a poor, a humble and a needy set right.

4 Take away a needy and a poor, out of a hand of a sinner deliver him.

5 They did not know, nor did they understand, in darkness they walk. Let all the foundations of the earth shake.

6 I said, Gods you are, and all sons of the Most High.

7 But you like men are dying, and like one of the rulers are falling.

8 Be risen, O God, judge the earth, for you will inherit utterly in all the nations.

Psalm 82

An ode of psalm to Asaph.

O God, who will be likened to you? Do not keep silent, nor gentle down, O God.

2 For behold, your enemies were voiceful, and the ones who hate you raised head.

3 Against your people they worked up evil thought,
and counseled together against your holy ones.
4 They said, Come and let us destroy them utterly
from nations, and let not, let not the name of Israel
be remembered any longer.
5 For they counseled altogether in oneness of
mind, against you they set testament, the tents of
Idoumeans and the Ismailites.
6 Moav and the Agarines, Geval and Ammon and
Amalik, ones of a different tribe with the inhabitants
of Tyron.
7 For indeed Assour, too, came together with them,
came for the sons of Lot for upholding.
8 Do to them as to Madiam and Sisara, as to Iavein at
the brook Kisson.
9 They were destroyed utterly at Aendor, they became
as dung for the earth.
10 Make their rulers like Oriv and Ziv and Zavii and
Salmanan, all their rulers.
11 Who said, Let us inherit for ourselves the holiness of
God.
12 My God, make them like a wheel, like straw in the
face of wind.
13 Like fire which will burn through a thicket, like
flame which will burn down mountains.
14 Thus you will pursue them closely in your tempest,
and in your wrath will confound them.

15 Fill their faces with dishonor, and they will seek your name, O Lord.
16 Let them be put to shame and be troubled to the age of age, and be embarrassed and perish.
17 And let them know that your name is Lord, you alone—Most High upon all the earth.

Psalm 83

To completion, over the wine-presses. A psalm to the sons of Kore.

How beloved are your tabernacles, O Lord of the powers. My soul longs and fades away in the courts of the Lord.
2 My heart and my flesh have rejoiced in the living God.
3 For indeed a sparrow found itself a house, and a turtledove a nest for herself, in which she will put her nestlings.
4 Your altars, O Lord of the powers, my King and my God.
5 Happy are the ones who dwell in your house, to the ages of ages they will praise you.
6 Happy a man whose upholding of his is from you, he put ascents in his heart, to the valley of weeping, to the place he has set.
7 For indeed the lawgiver will give blessings, they will go from strength to strength, the God of gods will appear in Sion.

8 O Lord God of the powers, hear my prayer, give ear,
O God of Jacob.
9 Our shielder, see, O God. And look upon the face of
your christ.
10 For better—one day in your courts, than thousands.
11 I have rather chosen to be thrown away in the house
of my God, than dwell in tents of sinners.
12 For mercy and truth the Lord God loves, grace and
glory he will give. The Lord will not withhold good
things from those walking in unwickedness.
13 O Lord God of the powers, blessed—a man who
hopes in you.

Psalm 84

To completion. A psalm to the sons of Kore.

You well-willed your land, O Lord, you turned the
captivity of Jacob.
2 You remitted iniquities for your people, you covered
all their sins.
3 You have made all your wrath cease, you have turned
away from the wrath of your anger.
4 Turn us back, O God of our salvations, and turn
away your anger from us.
5 Surely you will not be wrathful with us to the ages?
Or will you stretch out your wrath from generation
to generation?
6 O God, you, turning back, will give us life, and your
people will be gladdened in you.

7 Show us, O Lord, your mercy, and your salvation give us.
8 I will hear what the Lord God will speak in me, for he will speak peace upon his people, upon his venerable ones, upon the ones who turn the heart back to him.
9 But near is his salvation to the ones who fear him, so that glory tabernacle in our land.
10 Mercy and truth met, righteousness and peace kissed.
11 Truth dawned from the earth, and righteousness stooped and peered down from heaven.
12 For indeed the Lord will give kindness, and our land will give its fruit.
13 Righteousness will go in front of him, and set in the way his steps.

TWELFTH KATHISMA

Psalm 85

A prayer to David.

Incline your ear, O Lord, and hear me, for I am poor and needy.

2 Keep my soul, for I am pure. Save your servant, O my God, who hopes in you.

3 Have mercy on me, O Lord, for to you I will cry all the day; gladden the soul of your servant, for to you I lifted up my soul.

4 For you, O Lord, are kind and forbearing and full of mercy, to all who call upon you.

5 Give ear, O Lord, to my prayer, and attend to the voice of my supplication.

6 In a day of my trouble I cried to you, for you have heard me.

7 There is not one like you within the gods, O Lord, not one is according to your works.

8 All the nations which you made will come and worship in front of you, O Lord, and will glorify your

name. For great are you and working wonders. You are God alone.

9 Guide me, Lord, in your way, and I will walk in your truth, let my heart be gladdened to fear your name.

10 I confess to you, O Lord my God, in all my heart, and I will glorify your name to the age.

11 For your mercy is great upon me, and you delivered my soul from the lowest hell.

12 O God, lawless ones rose up upon me, and an assembly of mighty ones sought my soul, and did not set you in front of them.

13 And you, O Lord my God, are pitying and merciful, long-suffering and full of mercy and true.

14 Look upon me and have mercy on me, give your might to your child and save the son of your handmaid.

15 Make with me a sign for good, and let the ones who hate me see it and be put to shame, for you, Lord, helped me and comforted me.

Psalm 86

To the sons of Kore, a psalm of ode.

His foundations—on the holy mountains. The Lord loves the gates of Sion, above all the tents of Jacob.

2 Glorified things were spoken about you, city of God.

3 I will remember Raav and Babylon to the ones who know me. And behold, ones of a different tribe and

Tyre and a people of Ethiopians, these were born there.

4 Mother Sion, a man will say, and man was born in her, and himself founded her, the Most High.

5 The Lord will give account in a writing of peoples and of these rulers, of the ones born in her.

6 In you—the dwelling of all, gladdened.

Psalm 87

An ode of psalm to the sons of Kore, to completion, over Maeleth, that a word be answered. Of understanding to Aitham the Israelite.

Lord God of my salvation, I have cried by day and at night in front of you.

2 Let my prayer come in front of you, incline your ear to my supplication.

3 For my soul was filled with bad things, and my life drew near to hell.

4 I was counted with the ones who go down to the pit, I became like a helpless man, free within the dead.

5 Like ones slain who sleep in a tomb, whom you no longer remembered, and they were driven away from your hand.

6 They put me in the lowest pit, in dark places and in shadow of death.

7 Your anger was laid hard upon me, and you brought all your risings upon me.

8 You took the ones who know me far off from me, and they made me an abomination to themselves.
9 I was handed over and I did not come out, my eyes weakened from poverty.
10 I cried to you, O Lord, all the day, I stretched out my hands toward you.
11 Surely you will not work wonders for the dead? Or will physicians raise up again, and will confess to you?
12 Surely someone will not describe your mercy in the tomb, and your truth in destruction?
13 Surely your wonders will not be known in the dark, or your righteousness in a forgotten land?
14 But I, O Lord, I cried to you, and in the morning my prayer will be before you.
15 What for, O Lord, did you drive away my soul, what for do you turn your Face from me?
16 Poor am I and in toils from my youth; and lifted up, I was humbled and brought to despair.
17 Over me your wraths spread out, and your terrors troubled me.
18 They encircled me like water, all the day they surrounded me altogether.
19 You took far off from me friend and neighbor, and the ones who know me because of my misery.

Second stasis

Psalm 88

Of understanding to Aitham the Israelite.

1 Your mercies, O Lord, I will sing to the age, to generation and generation I will declare your truth in my mouth.

2 For you said, To the age mercy will be built, in the heavens your truth will be prepared.

3 I have set through a testament for my chosen; I swore to David my servant, Until the age I will prepare your seed, and will build your throne to generation and generation.

4 The heavens will confess your wonders, O Lord, and your truth in the church of the holy ones.

5 For who in the clouds will be equal to the Lord? And who will be like the Lord within the sons of God?

6 God—glorified in the counsel of the holy ones, great and fearful he is upon all who are around him.

7 Lord God of the powers, who is like you? Powerful are you, O Lord, and your truth around you.

8 It is you who have dominion over the powers of the sea, and the toss of its waves you gentle down.

9 You humbled a proud one like one wounded, with the arm of your power you scattered your enemies.

10 Yours are the heavens, and yours is the earth, the inhabited world and its fullness you founded.

11 The north and the seas you created. Thavor and Ermon will rejoice in your name.
12 Yours—the arm with power; let your arm be mighty, your right hand be lifted up.
13 Righteousness and judgment—the preparation of your throne, mercy and truth will go before your Face.
14 Happy the people who knows a great shout. O Lord, in the light of your Face they will walk.
15 And in your name they will rejoice all day, and in your righteousness they will be lifted up.
16 For the boast of their power you are, and in your well-pleasing will be lifted up our horn.
17 For the Lord's is the upholding, and of the holy One of Israel, our king.
18 Then you spoke in a vision to your sons, and said, I put help upon a powerful one, I lifted up a chosen one from my people.
19 I found David my servant, with my holy oil I anointed him.
20 For my hand will take hold of him, and my arm will strengthen him.
21 An enemy will not find help in him, and a son of lawlessness will not add to wrong him.
22 And I will break his enemies from before his face, and the ones who hate him I will put to flight.
23 And my truth and my mercy—with him, and in my name will be lifted up his horn.

24 And I will put his hand in sea, and in rivers his right hand.
25 He will call upon me, My father you are, my God and the one who takes hold of my salvation.
26 And I will put him firstborn, high next to the kings of the earth.
27 To the age I will keep my mercy for him, and my testament faithful to him.
28 And I will put his seed to the age of age, and his throne as the days of the heaven.
29 If his sons forsake my law, and in my commandments do not walk.
30 If my precepts they defile, and my commandments do not keep.
31 I will watch over their iniquities with a rod, and with a whip their unrighteous works.
32 But my mercy I will not, will not squander from them, nor will I be unrighteous in my truth.
33 Nor will I defile my testament, and the things which come out through my lips I will not, will not set at naught.
34 Once for all I swore in my holy place, If I will lie to David. His seed remains to the age.
35 And his throne as the sun in front of me, and as the moon prepared to the age, and the witness faithful in heaven.
36 But you, you drove away and despised, you gave up your christ.

37 You turned down the testament of your servant, you defiled his holiness to the earth.
38 You took down all his fences, put his strongholds cowardice.
39 All the passers-by in the way plundered him, he became a reproach to his neighbors.
40 You lifted up the right hand of the ones afflicting him, you gladdened all his enemies.
41 You turned away the help of his sword, and did not take hold of him in war.
42 You took down from his cleansing, broke down his throne into the earth.
43 You diminished the days of his time, poured down upon him shame.
44 Until when, O Lord, will you turn away utterly, will your wrath blaze out like fire?
45 Remember what my substance is. For surely you did not create all the sons of men for nothing?
46 Who is the man who will live and will not see death, will deliver his soul from the hand of hell?
47 Where are your mercies from of old, O Lord, which you swore to David in your truth?
48 Remember, O Lord, the reproach of your servants, which I bore in my bosom, of many nations.
49 Which your enemies reproached, O Lord, which they reproached the exchange of your christ.
50 Blessed—the Lord to the age. Let it come to be, let it come to be.

Third stasis

Psalm 89

A prayer to Moses the man of God.

Lord, you became a refuge to us in generation and
generation.
2 Before the mountains came to be, and the earth and
the inhabited world were fashioned, and from age
and until the age you are.
3 Do not turn man away to humiliation, and you said,
Turn back, sons of men.
4 For a thousand years in your eyes, Lord—like the
day of yesterday, which has passed, and like a watch
in the night.
5 Their worthless things will be years, in the morning
like grass may he pass away.
6 In the morning let him blossom and pass away, in the
evening let him fall off, harden, and wither.
7 Because we have perished in your wrath, and in your
anger we have been troubled.
8 You have set our iniquities in front of you, our lifes-
pan—into the illumination of your Face.
9 Because all our days have vanished, and in your
wrath we have vanished.
10 Our years I reckoned like a cobweb, the days of our
years—seventy years in them.
11 But if in power—eighty years, and most of them—
toil and pain.

12 For meekness came over us and we will be chastised.
13 Who knows the rule of your wrath, and counts your anger from your fear?
14 Make thus your right hand known to me, and those chastised in heart by wisdom.
15 Turn back, O Lord. Until when? And be comforting upon your servants.
16 In the morning we have been filled with your mercy, O Lord, and we have rejoiced and have been gladdened in all our days.
17 Let us be gladdened for the days on which you humbled us, for the years in which we saw bad things.
18 And look upon your servants and upon your works, and guide your sons.
19 And be the brightness of the Lord our God upon us, and make straight the works of our hands upon us, and make straight the work of our hands.

Psalm 90

A praise of ode to David. Unsuperscripted with Jews.

The one who dwells in the help of the Most High, in the shelter of the God of heaven will be abiding.
2 He will say to the Lord, You are the one who takes hold of me and my refuge, my God, and I will hope in him.
3 For he will deliver you from a snare of hunters and from a troublesome word.

4 In the broad of his back he will overshadow you,
and under his wings you will hope; with a shield his
truth will encircle you.
5 You will not be afraid of the nightly fear, of an arrow
which flies at day.
6 Of a thing which walks through in darkness, of any-
thing that happens and a midday demon.
7 At your side a thousand will fall, and tens of thou-
sands at your right, and it will not come near you.
8 Save that with your eyes you will discern, and the
repayment of sinners you will see.
9 For you, Lord, are my hope; the Most High you put
your refuge.
10 For bad things will not come to you, and whip will
not come near in your tent.
11 For to his angels he will command about you, to
keep you in all your ways.
12 Upon hands they will bear you up, so that you do
not strike your foot against a rock.
13 On viper and basilisk you will tread, and you will
trample under foot lion and dragon.
14 Because in me he hoped, and I will deliver him. I will
shelter him, for he knew my name.
15 He will cry to me, and I will hear him, with him I am
in affliction. I will take him away and glorify him.
16 With length of days I will fill him, and I will show
him my salvation.

THIRTEENTH KATHISMA

Psalm 91

A praise of ode, to the day of the Sabbath.

It is good to confess to the Lord, and to chant to your name, O Most High.

2 So that to proclaim your mercy in the morning and your truth through the night, on a ten-string harp, with an ode on a lute.

3 For you gladdened me, O Lord, in your making, and I will rejoice in the works of your hands.

4 How magnified are your works, O Lord, your thoughts deepened greatly.

5 A mindless man will not know, and one without understanding will not understand these.

6 Sinners rise up like grass, and all who work lawlessness stooped down, only so that they are destroyed to the age of age.

7 But you, Lord—Most High to the age.

8 For behold, your enemies, Lord, for behold your enemies will perish, and all who work lawlessness will be scattered.

9 And my horn will be lifted up like the unicorn's, and
my old age—in fat oil.
10 And my eye looked upon my enemies, and among
the evil-doers who rise up upon me, my ear will hear.
11 A righteous one will blossom like a palm, and will
multiply like a cedar which is in Lebanon.
12 Planted in the house of the Lord, they will blossom
up in the courts of our God.
13 Still they will multiply in fat old age, and will be
well-suffering, so as to proclaim.
14 That the Lord our God is upright, and there is not
unrighteousness in him.

Psalm 92

To the day of the pre-Sabbath, when the earth was settled. A praise of ode to David.

The Lord reigned, he was clothed with comeliness, the Lord was clothed with power, and girded himself.
2 For indeed he made the world firm, which will not be shaken.
3 Your throne—prepared from then on, you are from the age.
4 The rivers lifted up, O Lord, the rivers lifted up their voices.
5 The rivers will lift up their poundings, from sounds of many waters.

6 Wondrous are the risings of the sea, the Lord is wondrous in those on high.
7 Your testimonies were made very faithful, to your house is due sanctification, O Lord, to length of days.

Psalm 93

A psalm to David. On the fourth of the Sabbath.

The Lord is God of vengeances, God of vengeances spoke openly.
2 Be lifted up, you who judge the earth, repay repayment to the proud.
3 Until when sinners, O Lord, until when sinners will boast?
4 Will voice and will speak unrighteousness, will speak all who work lawlessness?
5 Your people, O Lord, they humbled, and your inheritance they wronged.
6 Widow and orphan they slaughtered, and stranger they murdered.
7 And they said, The Lord will not see, nor will the God of Jacob understand.
8 Understand then, mindless ones in the people, and, O fools, think at some point.
9 The one who planted the ear does not hear? Or the one who fashioned the eye does not perceive?

10 The one who chastises nations will not reprove? The one who teaches man knowledge?
11 The Lord knows the thoughts of men, that they are nothing.
12 Happy the man whom you chastise, Lord, and teach him out of your law.
13 To gentle him from the days of evils, until a pit is dug for the sinner.
14 For the Lord will not drive away his people, and his inheritance will not forsake.
15 Until righteousness will turn to judgment, and all the upright in heart will have it.
16 Who will be risen for me upon evil-doers, or who will stand with me against the ones who work lawlessness?
17 If it had not been that the Lord had helped me, how close would have my soul dwelled near hell.
18 If I had said, My foot staggers, your mercy, O Lord, would have helped me.
19 According to the magnitude of my pains in my heart, your comfortings gladdened my soul.
20 Let there not be with you a throne of lawlessness, which fashions toil upon precept.
21 They will hunt upon a soul of a righteous, and guiltless blood they will condemn.
22 And the Lord will become to me a refuge, and my God a help of my hope.

23 And the Lord will repay them their lawlessness, and according to their evilness the Lord God will wipe them out.

Second stasis

Psalm 94

A praise of ode to David. Unsuperscripted with Jews.

Come, let us rejoice to the Lord, raise a great shout to God our savior.

2 Let us be before his Face in confession, and in psalms let us raise a great shout to him.

3 For the Lord is a great God, and a great king over all the earth.

4 For in his hand—the ends of the earth, and the heights of the mountains are his.

5 For his is the sea, and he himself made it, and the dry land his hands fashioned.

6 Come let us worship and fall down to him, and weep in front of the Lord who made us.

7 For he is our God, and we—a people of his pasture and sheep of his hand.

8 Today, if you hear his voice, do not harden your hearts as at the embittering, according to the day of the temptation in wilderness.

9 On which your fathers tested me, they tried me and saw my works.

10 Forty years I was angry with that generation, and I said, Always they stray in heart.
11 And they did not know my ways, as I swore in my wrath, If they will enter into my rest.

Psalm 95

A praise of ode to David, when the house was built after the captivity. Unsuperscripted with Jews.

Sing to the Lord a new song, sing to the Lord, all the earth.
2 Sing to the Lord, bless his name, proclaim the gospel of his salvation day to day.
3 Proclaim in the nations his Glory, in all the peoples his wonders.
4 For great—the Lord and greatly praiseworthy, fearful he is above all the gods.
5 For all the gods of the nations are demons, but the Lord made the heavens.
6 Confession and beauty in front of him, holiness and majesty in his holy place.
7 Bring to the Lord, all families of the nations, bring to the Lord glory and honor. Bring to the Lord glory to his name.
8 Take up sacrifices and enter into his courts, worship the Lord in his holy court.
9 Let all the earth shake from before his Face, say in the nations that the Lord has reigned.

10 For indeed he made the world straight, which will not be shaken; he will judge the peoples in uprightness.
11 Let the heavens be gladdened and the earth rejoice, let the sea shake and its fullness; let the plains rejoice and all in them.
12 Then will rejoice all the trees of the thicket from the Face of the Lord, for he is coming, he is coming to judge the earth.
13 He will judge the inhabited words in righteousness, and the peoples in his truth.

Psalm 96

To David, when the earth was restored to him. Unsuperscripted with Jews.

The Lord has reigned, let the earth rejoice, let many islands be gladdened.
2 Cloud and dark around him, righteousness and judgment—the straightness of his throne.
3 Fire will go in front of him, and will blaze around his enemies.
4 His lightnings appeared to the inhabited world, the earth saw and shook.
5 The mountains melted like wax from before the Face of the Lord, from before the Face of the Lord of all the earth.
6 The heavens proclaimed his righteousness, and all the peoples saw his Glory.

7 Let all who worship carvings be put to shame, the ones who boast in their idols.
8 Worship him, all his angels.
9 Sion heard and was gladdened, and rejoiced the daughters of Judea, on account of your judgments, O Lord.
10 For you, Lord, are most high upon all the earth, were greatly lifted up above all the gods.
11 You who love the Lord, hate evils. The Lord keeps the souls of his venerable ones, from the hand of a sinner he will deliver them.
12 Light dawned to the righteous one, and to the upright in heart gladness.
13 Be gladdened, righteous, in the Lord, and confess to the memory of his holiness.

Third stasis

Psalm 97

A praise to David.

Sing to the Lord a new song, for the Lord made wondrous things.
2 His right hand saved for him, and his holy arm.
3 The Lord made known his salvation, in front of the nations he unveiled his righteousness.
4 He remembered his mercy to Jacob, and his truth to the house of Israel.

5 All the ends of the earth saw the salvation of our God.
6 Raise a great shout to God, all the earth, sing and rejoice and chant.
7 Chant to the Lord with a lute, with a lute and a sound of chanting, with beaten trumpets and a sound of horn trumpet, raise a great shout in front of the king Lord.
8 Let the sea shake and its fullness, the inhabited world and all who dwell in it.
9 Rivers will clap with the hand together, the mountains will rejoice from before the Face of the Lord, for he is coming, for he has come to judge the earth.
10 He will judge the inhabited world in righteousness, and the peoples in uprightness.

Psalm 98

A praise to David.

The Lord reigned, let the peoples be enraged; the one who sits upon the cherubim, let the earth be shaken.
2 The Lord—great in Sion, and is high over all the peoples.
3 Let them confess to your great name, for it is fearful and holy.
4 And the honor of a king loves judgment, you prepared uprightness, judgment and righteousness you made in Jacob.

5 Lift up the Lord our God, and worship the footstool
of his feet, for he is holy.
6 Moses and Aaron within his priests, and Samuel
within the ones who call upon his name.
7 They called upon the Lord, and he heard them, in a
pillar of cloud he spoke to them.
8 For they kept his testimonies and his precepts which
he gave them.
9 Lord our God, you heard them; O God, you became
much-forgiving to them, and punishing all their
pursuits.
10 Lift up the Lord our God, and worship at his holy
mountain, for holy is the Lord our God.

Psalm 99

A praise to David. To confessing.

Raise a great shout to God, all the earth; serve the
Lord in gladness, enter in front of him in joy.
2 Know that the Lord, he is our God, himself made us
and not we. And we—his people and sheep of his
pasture.
3 Enter into his gates in confession, into his courts in
hymns; confess to him.
4 Praise his name, for kind is the Lord, to the age his
mercy, and until generation and generation his truth.

Psalm 100

A praise to David.

Mercy and judgment I will sing to you, Lord; I will chant and I will understand in a blameless way. When will you come to me?

2 I have walked in unwickedness of heart in the midst of my house.

3 I have not set before my eyes a lawless thing, I have hated the ones who make trespasses.

4 A crooked heart did not cleave to me, of the evil one turning away from me I did not know.

5 The one who hiddenly spoke against his neighbor, him I pursued away.

6 With a proud eye and an insatiable heart, with him I did not eat.

7 My eyes—upon the faithful of the land, that they sit with me; the one walking in a blameless way, he ministered to me.

8 Did not dwell in the midst of my house one who does pride, one speaking unrighteous things was not upright in front of me.

9 In the mornings I slaughtered all the sinners of the earth, to destroy utterly from the city of the Lord all who work lawlessness.

FOURTEENTH KATHISMA

Psalm 101

A prayer to a poor one, when he is despondent and pours out his supplication in front of the Lord.

Lord, hear my prayer, and let my cry come to you.
2 Do not turn your Face from me. On whichever day I am afflicted, incline your ear to me, on whichever day I will call upon you, quickly hear me.
3 For like smoke my days vanished, and my bones dried up like dry wood.
4 I was struck like grass, and my heart withered, for I forgot to eat my bread.
5 From the voice of my groaning, my bone cleaved to my flesh.
6 I was like a desert pelican, I became like a night raven on a ruin.
7 I kept vigil, and I became like a sparrow which is single upon a housetop.
8 All day my enemies reproached me, and the ones who had praised me swore against me.

9 For ashes I ate like bread, and my drink I mingled with weeping, from the face of your wrath and your anger, for lifting me up, you broke me down.
10 My days leaned like shadows, and like grass I withered.
11 But you, O Lord, you remain to the age, and your remembrance to generation and generation.
12 You rising will be pitying to Sion, for time it is to be pitying to her, for the time came.
13 For your servants well-willed her rocks, and to her dust they will be pitying.
14 And the nations will fear your name, O Lord, and all the kings of the earth—your Glory.
15 For the Lord will build Sion, and will be seen in his Glory.
16 He looked upon the prayer of the humble, and did not despise their supplication.
17 Let it be written for another generation, and a people which is created will praise the Lord.
18 For from his holy height the Lord has looked out, and the Lord from heaven looked upon the earth.
19 To hear the groaning of the shackled, to unbind the sons of the ones put to death.
20 To proclaim in Sion the name of the Lord, and his praise in Jerusalem.
21 When people are gathered together, and kings to serve the Lord.

22 He answered him in the way of his strength, Proclaim to me the fewness of my days.
23 Do not lead me away in the middle of my days, in generation of generations your years.
24 From the beginning you, O Lord, founded the earth, and the heavens are the works of your hands.
25 They will perish, but you will endure; and all will become old like a garment, and like a cloak you will roll them up, and they will be changed.
26 But you yourself are the same, and your years will not vanish.
27 The sons of your servants will tabernacle, and their seed will be made upright to the age.

Psalm 102

To David.

Bless the Lord, O my soul, and all which are within me—his holy name.
2 Bless the Lord, O my soul, and do not forget all his repayments.
3 Who is much-forgiving to all your iniquities, who heals all your diseases.
4 Who redeems your life from rotting, who crowns you with mercy and pities.
5 Who fills your desire with good things, your youth will be renewed like an eagle's.
6 The Lord who makes mercies, and judgment to all who are wronged.

7 He made known his ways to Moses, to the sons of Israel his wills.
8 The Lord—pitying and merciful, long-suffering and full of mercy. He will not be wrathful utterly, nor will he be enraged to the age.
9 Not according to our iniquities has he done to us, nor according to our sins has he repaid us.
10 For according to the height of heaven from the earth, has the Lord strengthened his mercy over the ones who fear him.
11 As far as the east is from the west, so far off has he taken our iniquities from us.
12 As a father pities his sons, has the Lord pitied the ones who fear him; for he knew our fashioning, has remembered that we are dust.
13 The human—his days like grass; like a flower of the field, so he will blossom.
14 For a wind has passed through it and it will not be, and it will no longer know its place.
15 But the mercy of the Lord—from the age, and until the age over the ones who fear him.
16 And his righteousness over sons of sons, over the ones who keep his testament, and remember his commandments to do them.
17 The Lord in heaven has prepared his throne and his kingdom has dominion over all.

18 Bless the Lord, all his angels, powerful in strength,
who do his word, in order to hear the voice of his
words.
19 Bless the Lord, all his powers, his liturgizers who do
his will.
20 Bless the Lord, all his works, in every place of his
dominion. Bless the Lord, O my soul.

Second stasis

Psalm 103

To David, over the composition of the world.

Bless the Lord, O my soul. Lord my God, you magnified yourself greatly.
2 You clothed yourself with confession and majesty,
wrapping yourself with light as with a garment.
3 Stretching out the heaven like a skin, you who cover
its upper chambers with waters.
4 The one who sets clouds as his mount, who walks on
the wings of the winds.
5 Who makes his angels spirits and his liturgizers a
flame of fire.
6 Who founds the earth on its steadfastness; it will
not slant to the age of age.
7 The deep, like a garment, is his clothing; waters will
stand above the mountains.
8 At your rebuke they will flee; at the voice of your
thunder they will frighten.

9 The mountains go up and the plains go down to the place which you founded them.
10 You set a boundary which they will not pass, nor will they return to cover the earth.
11 The one who sends out springs into the valleys; waters will run between the mountains.
12 They will give drink to all the beasts of the field; the wild donkeys will receive for their thirst.
13 Upon them the birds of the air will make their dwelling, and in the midst of the rocks they will give sound.
14 Watering the mountains from his upper chambers, the earth will fatten from the fruit of your works.
15 The one who causes grass to spring up for the herds, and green herb for the service of mankind.
16 To bring forth food out of the earth, and wine gladdens the heart of man.
17 To make the face cheerful with oil, and bread strengthens the heart of man.
18 The trees of the plain will be fattened, the cedars of Lebanon which you planted.
19 There the sparrows will nest, the dwelling of the heron leads them.
20 The high mountain—for the deer; rock—refuge for hares.
21 He made the moon for seasons, the sun knew its setting.

22 You set darkness and night came to be, in it all the beasts of the forest will pass through.
23 Young lions—roaring to seize and to seek their food from God.
24 The sun dawned and they gathered together, and they will lie down in their dens.
25 Man will go out to his work, and to his laboring until evening.
26 How your works, O Lord, have been magnified. In Wisdom you made them all, and the earth was filled with your creation.
27 This sea, great and wide; there—creeping things without number, living creatures, small and great.
28 There ships go through, this dragon which you fashioned to play with him.
29 All look to you to give them their food in good time; when you give them, they will gather.
30 When you open your hand, all will be filled with kindness. But when you turn away your Face, they will be troubled.
31 You will take away their spirit, and they will vanish and will return to their dust.
32 You will send forth your Spirit, and they will be created, and you will renew the face of the earth.
33 Let the glory of the Lord endure to the ages. The Lord will rejoice at his works.
34 Who looks upon the earth and makes it tremble, who touches the mountains and they smoke.

35 I will sing to the Lord in my life, I will chant to my God while I live.
36 May my recount be pleasing to him, and I myself will rejoice in the Lord.
37 O that sinners vanish from the earth, and the lawless, so that they are not.
38 Bless the Lord, O my soul.

Third stasis

Psalm 104

Alliluia.

Confess to the Lord and call upon his name, declare his works in the nations.
2 Sing to him and chant to him, describe all his wonders.
3 Be praised in his holy name, let the heart of the ones who seek the Lord be gladdened.
4 Seek the Lord and be strengthened, seek his Face always.
5 Remember his wonders, which he made, his marvels and the judgments of his mouth.
6 The seed of Abraham—his servants, the sons of Jacob—his chosen.
7 This is the Lord our God, in all the earth—his judgments.
8 To the age he remembered his testament, a word which he has commanded to a thousand generations.

9 Which he apportioned to Abraham, and his vow to Isaac.
10 And he set it for Jacob as precept, as for Israel as eternal testament.
11 Saying, To you I will give the land of Hanaan, parcels of your inheritance.
12 When they were small in number, very few and strangers in it.
13 And they passed from nation to nation, from kingdom to another people.
14 He did not let man do them unrighteousness, and reproved kings for them.
15 Do not touch my christs, and do my prophets no evil.
16 And he called famine upon the earth, every sustenance of bread he shattered.
17 He sent before them a man, Joseph was sold as a slave.
18 They humbled in shackles his feet, through iron his soul passed, until his word came.
19 The saying of the Lord put him through fire; a king sent and unbound him, a ruler of people, and set him free.
20 He set him lord of his house, and ruler of all his possession.
21 To chastise his rulers like himself, and to his elders to give wisdom.

22 And Israel entered Egypt, and Jacob was a stranger in the land of Ham.
23 And he increased his people greatly, and strengthened him upon his enemies.
24 He turned his heart to hate his people, to be treacherous with his servants.
25 He sent out Moses, his servant, Aaron, whom he chose for himself.
26 He placed in them the words of his signs, and of his marvels in the land of Ham.
27 He sent out darkness and it became dark, for they embittered his words.
28 He turned their waters into blood, and slaughtered their fish.
29 Their land brought out frogs, in the storehouses of their kings.
30 He said, and dog-flies came, and gnats in all their lands.
31 He made their showers hail, devouring fire in their land.
32 And he struck down their vines and their fig trees, and shattered every tree of their land.
33 He said, and came locust and locust larva, of which there was no number.
34 And it devoured all the grass in their land, and ate all the fruit of their land.
35 And he struck down every firstborn in their land, the beginning of all their toil.

36 And he led them out with silver and gold, and there was not in their tribes one who was weak.
37 Egypt was gladdened at their going out, for the fear of them fell upon them.
38 He spread out for them a cloud for a shelter, and fire to lighten for them the night.
39 They asked, and came quail, and with bread of heaven he filled them.
40 He broke asunder a rock, and waters gushed out, rivers ran in waterless places.
41 For he remembered his holy word, the one to Abraham his servant.
42 And he led out his people in joy, and his chosen ones in gladness.
43 And he gave them lands of nations, and toils of nations they inherited.
44 So that they keep his precepts, and his law they seek out.

FIFTEENTH KATHISMA

Psalm 105

Alliluia.

Confess to the Lord, for he is kind, for to the age his mercy.

2 Who will speak of the powerful deeds of the Lord, will make heard all his praises?

3 Happy are the ones who keep judgment, and make righteousness at all times.

4 Remember us, O Lord, in the good pleasure of your people, watch over us in your salvation.

5 In order to see in the kindness of your chosen, to be gladdened in the gladness of your people, to boast with your inheritance.

6 We sinned with our fathers, we were lawless, we were unrighteous.

7 Our fathers in Egypt did not understand your wonders, and did not remember the magnitude of your mercy, and embittered, going up to the Red sea.

8 And he saved them for his name's sake, in order to know his power.

9 And he rebuked the Red sea, and it dried up, and he guided them in the deep as in a wilderness.
10 And he saved them from the hand of one who hates, and redeemed them from the hand of enemies.
11 Water covered the ones who afflicted them, not one of them was left.
12 And they believed his word, and sang his praise.
13 They hurried, they forgot his works, and did not await his counsel with endurance.
14 And they desired desire in the wilderness, and tested God in a waterless place.
15 And he gave them their request, and sent fullness into their souls.
16 And they angered Moses in their camp, Aaron the holy one of the Lord.
17 The earth opened and swallowed Dathan, and covered over the assembly of Aveiron.
18 And fire blazed out in their assembly, a flame burned up the sinners.
19 And they made a calf in Horiv, and worshiped a carving.
20 And they exchanged his Glory for the likeness of a calf which eats grass.
21 And they forgot God who saves them, who made great things in Egypt, wondrous things in the land of Ham, fearful things upon the Red sea.
22 And he said in order to destroy them utterly, if Moses his chosen had not stood in the breach in

front of him, to turn away his anger not to destroy them utterly.

23 And they despised a desirable land, did not believe his word.

24 And they grumbled in their tents, did not listen to the voice of the Lord.

25 And he lifted up his hand upon them, to cast them down in the wilderness.

26 And to cast down their seed in the nations, and to scatter them in the lands.

27 And they joined themselves to Veelfegor, and ate sacrifices of the dead.

28 And they provoked him in their pursuits, and falling multiplied within them.

29 And Phinees stood and drew forgiveness, and the offense abated.

30 And it was reckoned to him for righteousness, to generation and generation until the age.

31 And they provoked him to wrath at a water of contradiction, and Moses was hurt through them; for they embittered his spirit, and he divided with his lips.

32 They did not utterly destroy the nations which their Lord told them.

33 And they mingled with the nations, and learned their works; and they served their carvings, and it became to them a trap.

34 And they sacrificed their sons and their daughters to the demons.
35 And they poured out guiltless blood, blood of their sons and daughters, which they sacrificed to the carvings of Hanaan.
36 And the earth was murderously slaughtered in bloods, and was stained in their works, and prostituted themselves in their pursuits.
37 And the Lord became wrathful in anger upon his people, and loathed his inheritance.
38 And he gave them into the hands of nations, and ruled over them the ones who hate them.
39 And their enemies afflicted them, and they were humbled under their hands.
40 Many times he delivered them, but they embittered him in their counsel, and they were humbled in their iniquities.
41 And the Lord saw when they were afflicted, when he himself heard their supplication.
42 And he remembered his testament, and he regretted according to the magnitude of his mercy.
43 And he gave them to pities in front of all who took them captive.
44 Save us, O Lord our God, and gather us from within the nations.
45 That we confess to your holy name, that we shout aloud in your praise.

46 Blessed—the Lord God of Israel, from the age and until the age; and all the people will say, Let it come to be, let it come to be.

Second stasis

Psalm 106

Alliluia.

Confess to the Lord, for he is kind, for to the age his mercy.

2 Let the ones redeemed by the Lord say, whom he redeemed from an enemy's hand.

3 From the lands he gathered them, from east and west and north and sea.

4 They wandered in the wilderness in a waterless land, a way of a habitable city they did not find.

5 Hungering and thirsting, their soul vanished in them.

6 And they cried to the Lord in being afflicted, and out of their needs he delivered them.

7 And guided them in a straight way, to go to a habitable city.

8 Let them confess to the Lord his mercies, and his wonders to the sons of men.

9 For he fattened an empty soul, and a hungering soul he filled with good things.

10 The ones seated in darkness and in shadow of death, shackled in poverty and iron.

11 For they embittered the sayings of the Lord, and the
counsel of the Most High they provoked.
12 And in toils their heart was humbled, became infirm,
and there was not one to help.
13 And they cried to the Lord in their afflictions, and
out of their needs he saved them.
14 And he led them out of darkness and shadow of
death, and their shackles he broke asunder.
15 Let them confess to the Lord his mercies, and his
wonders to the sons of men.
16 For he shattered bronze gates, and iron bars he
smashed.
17 He took hold of them from the way of their lawless-
ness, for they were humbled for their iniquities.
18 All food their soul loathed, and they drew near up to
the gates of death.
19 And they cried to the Lord in being afflicted, and
out of their needs he delivered them.
20 And he sent his word and healed them, and deliv-
ered them from rots.
21 Let them confess to the Lord his mercies, and his
wonders to the sons of men.
22 And let them sacrifice to him a sacrifice of praise,
and make known his works in joy.
23 The ones who go down to the sea in boats, who do
work in many waters.
24 These saw the works of the Lord, and his wonders in
the deep.

25 He said, and a blast of tempest stood, and its waves were lifted up.
26 They go up to the heavens and they go down to the deeps, their soul melted in bad things.
27 They were troubled, they staggered like the drunk, and all their wisdom was swallowed down.
28 And they cried to the Lord in being afflicted, and out of their needs he delivered them.
29 And he commanded the tempest, and it stood to a breeze, and its waves became silent.
30 And they were gladdened, for they were still, and he guided them to a haven of their will.
31 Let them confess to the Lord his mercies, and his wonders to the sons of men.
32 Let them lift him up in a church of people, and in the sitting of elders praise him.
33 He put rivers to desert, and paths of waters to thirst.
34 Fruit-bearing land to saltness, for the wickedness of the ones who dwell in them.
35 He put desert to pools of waters, and waterless land to pathways of water.
36 And there hungry ones he made dwell, and they put together cities of habitation.
37 And they sowed fields, and planted vines, and made fruit of yield.
38 And he blessed them, and they multiplied greatly, and their herds he did not diminish.

39 And they decreased and became wicked, from affliction of bad things and pain.
40 Contempt was poured out upon their rulers, and he made them wander in an untrodden place and not a way.
41 And he helped a needy one out of poverty, and set families like sheep.
42 The upright will see and be gladdened, and all lawlessness will fence its mouth.
43 Who is wise and will keep these, and will understand the mercies of the Lord?

Third stasis

Psalm 107

An ode of psalm to David.

Prepared is my heart, O God, prepared is my heart. I will sing and chant in my glory.
2 Be awakened, my Glory. Be awakened, harp and lute. I will awake at dawn.
3 I will confess to you in peoples, O Lord, I will chant to you in nations.
4 For great above the heavens—your mercy, and as far as the clouds—your truth.
5 Be lifted up upon the heavens, O God, and upon all the earth—your Glory.
6 So that your beloved ones be delivered, save with your right hand and hear me.

7 God spoke in his holy place, I will be lifted up and will divide Sikima, and the valley of the tents I will measure through.
8 Mine is Galaad, and mine is Mannasi, and Ephraim—one who takes hold of my head, Ioudas—my king.
9 Moav—cauldron of my hope, upon Idoumaia I will cast my sandal, to me ones of a different tribe were submitted.
10 Who will lead me into a city of enclosure? Or who will guide me as far as Idoumaia?
11 Is it not you, O God, the one who drove us away? And will you not go out, O God, in our powers?
12 Give us help from affliction, and vanity is the salvation of man.
13 In God we will make power, and he, he will bring our enemies to naught.

Psalm 108

To completion. A psalm to David.

O God, my praise do not keep silent, for the mouth of a sinner and the mouth of a deceiver was opened upon me.
2 It spoke against me with a deceitful tongue, and in words of hatred encircled me, and warred me for nothing.
3 For my loving they accused me, but I, I prayed.
4 And they set against me bad things for my good things, and hatred for my love.

5 Set down a sinner upon him, and let a devil stand at his right.
6 When he will be judged, let him come out condemned, and let his prayer turn into sin.
7 Let his days become few, and his care let another take.
8 Let his sons become orphans, and his woman a widow.
9 Staggering, let his sons wonder around and beg, be thrown out from their homes.
10 Let the money-lender search out all which are sustenance to him, and strangers plunder his toils.
11 Let there not be to him one to take hold of him, nor to become pitying for his orphans.
12 Let his children come to be in utter destruction, in one generation his name be blotted out.
13 Let the lawlessness of his fathers be remembered before the Lord, and the sin of his mother not be blotted out.
14 Let them come to be before the Lord always, and their remembrance be destroyed utterly from the earth.
15 For he did not remember to make mercy, and pursued closely a man needy and poor and pierced in heart, to put to death.
16 And he loved a curse, and it will come to him. And did not will a blessing, and it will be taken far off from him.

17 And he clothed himself with a curse as with a garment, and it entered into his inward parts like water, and like oil in his bones.
18 Let it be to him like a garment, which is wrapped around, and like a belt with which he is always girded.
19 This is the work of the ones who accuse me from the Lord, and of the ones who speak evils against my soul.
20 And you, Lord Lord, make with me for your name's sake, for kind is your mercy.
21 Deliver me, for I am poor and needy, and my heart is troubled within me.
22 Like a shadow when it vanishes, I was taken away, I was shaken off like locusts.
23 My knees became weak from fasting, and my flesh was changed through oil.
24 And I became a reproach to them; they saw me, they shook their heads.
25 Help me, Lord my God, and save me according to your mercy.
26 And let them know that this is your hand, and you, Lord, made it.
27 They will curse, and you will bless; let the ones who rise up upon me be put to shame, but your servant will be gladdened.

28 Let the ones who accuse me be clothed with embarrassment, and let them wrap themselves with their shame like a double-cloak.
29 I will confess to the Lord greatly with my mouth, and in the midst of many I will praise him.
30 For he stood at the right hand of a needy one, to save from the ones who pursue his soul closely.

SIXTEENTH KATHISMA

Psalm 109

A psalm to David.

The Lord said to my Lord, Sit on my right, until I make your enemies a footstool of your feet.

2 A rod of power the Lord will send you from Sion, and lord over in the midst of your enemies.

3 With you—the rule on the day of your power, in the brightnesses of your holies.

4 From the stomach before the morning-star I have begotten you. The Lord swore and will not be regretful, You—a priest to the age, according to the order of Melchizedek.

5 The Lord at your right crushed together kings on the day of his wrath.

6 He will judge within the nations, will fill with fallen, will crush together heads—upon the earth—of many.

7 Out of a brook on the way he will drink, for this he will lift up head.

Psalm 110

Alliluia.

I will confess to you, O Lord, in all my heart, in a council of upright and an assembly.

2 Great—the works of the Lord, sought out in all—his wills.

3 Confession and majesty—his work, and his righteousness remains to the age of age.

4 Remembrance he made of his wonders, merciful and pitying—the Lord.

5 Food he gave to the ones who fear him, he will remember to the age his testament.

6 The strength of his works he proclaimed to his people, to give them inheritance of nations.

7 Works of his hands—truth and judgment, trustworthy—all his commandments.

8 Made firm to the age of age, made in truth and uprightness.

9 Redemption he sent to his people, he commanded to the age his testament; holy and fearful—his name.

10 The beginning of wisdom—fear of the Lord, and good understanding to all who do it. His praise remains to the age of age.

Psalm 111

Alliluia.

Happy the man who fears the Lord, who will greatly will in his commandments.

2 Powerful in earth will be his seed, a generation of upright will be blessed.

3 Glory and wealth in his house, and his righteousness remains to the age of age.

4 In darkness light dawned for the upright, merciful and pitying and righteous.

5 Kind is the man who is pitying and lending, he will govern his words in judgment.

6 For he will not be shaken, a righteous one will be into eternal remembrance.

7 He will not be frightened by an evil hearing, his heart—prepared to hope in the Lord.

8 His heart was made firm, he will not, will not fear until he looks upon his enemies.

9 He scattered, he gave to the needy, his righteousness remains to the age of age, his horn will be lifted up in glory.

10 A sinner will see and will be enraged, will gnash his teeth and melt away. The desire of the sinner will perish.

Second stasis

Psalm 112

Alliluia.

Praise the Lord, children, praise the name of the Lord.

2 Blessed be the name of Lord from now and until the age.

3 From the risings of the sun to its settings praise the name of the Lord.

4 High over all the nations—the Lord, his glory over the heavens.

5 Who is like the Lord our God? Who dwells in those on high and watches over the lowly, in heaven and in earth.

6 Who lifts up a poor one from earth, and raises a needy one from a dungheap.

7 To make him sit with rulers, with rulers of his people.

8 Who makes a barren one dwell in a house, a mother gladenned over children.

Psalm 113

Alliluia.

In Israel's going out from Egypt, of the house of Jacob from a barbarian people.

2 Judea became his holiness, Israel his authority.

3 The sea saw and fled, the Jordan turned back.

4 The mountains leaped like rams, and the hills—like lambs of sheep.
5 Why is it to you, O sea, that you fled? And you, Jordan, that you turned back?
6 You, mountains, that you leaped like rams? And you, hills, like lambs of sheep?
7 From the Face of the Lord the earth was shaken, from the Face of the God of Jacob.
8 Of him who turned the rock into pools of waters, and the cut-off rock into springs of waters.
9 Not to us, Lord, not to us, but rather to your name give glory, upon your mercy and your truth.
10 Lest the nations say, Where is their God?
11 But our God—in the heaven and on earth; all those which he willed, he did.
12 The idols of the nations—silver and gold, works of the hands of men.
13 Mouth they have and will not speak, eyes they have and will not see.
14 Ears they have and will not hear, noses they have and will not smell.
15 Hands they have and will not feel, feet they have and will not walk, nor will they voice with their throat.
16 Like them let become the ones who make them, and all who trust in them.
17 The house of Israel hoped in the Lord. Their helper and their shielder he is.

18 The house of Aaron hoped in the Lord. Their helper
and their shielder he is.
19 The ones who fear the Lord hoped in the Lord. Their
helper and their shielder he is.
20 The Lord remembering us blessed us, blessed the
house of Israel, blessed the house of Aaron.
21 He blessed the ones who fear the Lord, the small
with the great.
22 Would the Lord add to you, to you and to your sons.
23 Blessed are you to the Lord, who made the heaven
and the earth.
24 The heaven and the earth—to the Lord, and the
earth he gave to the sons of men.
25 Not the dead will praise you, O Lord, nor all who go
down into hell.
26 But we who live will bless the Lord from now and
until the age.

Psalm 114

Alliluia.

I loved, for the Lord will hear the voice of my
supplication.
2 For he inclined his ear to me, and in my days I will
call.
3 Throes of death surrounded me, dangers of hell
found me.
4 Affliction and pain I found, and the name of the
Lord I called upon; O Lord, deliver my soul.

5 Merciful the Lord and righteous, and our God makes mercy.
6 Keeping the children—the Lord, I was humbled and he saved me.
7 Turn back, my soul, to your rest, for the Lord did good to you.
8 For he took my soul out of death, my eyes from tears, and my feet from slipping.
9 I will be well-pleasing before the Lord in the land of the living.

Third stasis

Psalm 115

Alliluia.

I believed, therefore I spoke. But I was greatly humbled.
2 But I said in my ecstasy, Every man is a liar.
3 What will I repay to the Lord for all which he has yielded to me?
4 I will take a cup of salvation, and I will call upon the name of the Lord.
5 I will repay my vows to the Lord before all his people.
6 Precious in front of the Lord—the death of his venerable ones.
7 O Lord, I myself am your servant, I am your servant and a son of your servant girl. You broke asunder my shackles.

8 To you I will sacrifice a sacrifice of praise, and I will call in the name of the Lord.
9 I will repay my vows to the Lord before all his people, in the courts of the house of the Lord, in your midst, Jerusalem.

Psalm 116

Alliluia.

Praise the Lord, all the nations, praise him, all the peoples.
2 For his mercy prevailed over us, and the truth of the Lord remains to the age.

Psalm 117

Alliluia.

Confess to the Lord, that he is good, that his mercy is to the age.
2 So then let the house of Israel say, that he is good, that his mercy is to the age.
3 So then let the house of Aaron say, that he is good, that his mercy is to the age.
4 So then let all who fear the Lord say, that he is good, that his mercy is to the age.
5 Out of affliction I have called upon the Lord, and he heard me into enlargement.
6 The Lord—a help to me, and I will not fear what man will do to me.

7 The Lord—a help to me, and I will look upon my enemies.
8 It is good to trust in the Lord, rather than to trust in man.
9 It is good to hope in the Lord, rather than to hope in rulers.
10 All the nations encircled me, and in the name of the Lord I kept them off.
11 Encircling they encircled me, and in the name of the Lord I kept them off.
12 They encircled me like bees a honeycomb, and were ablaze like fire in thorns, and in the name of the Lord I kept them off.
13 Pushed, I was overturned to fall, and the Lord took hold of me.
14 My strength and my hymning—the Lord, and for me he became unto salvation.
15 A voice of rejoicing and salvation in the tents of the righteous.
16 The right hand of the Lord made power, the right hand of the Lord lifted me up, the right hand of the Lord made power.
17 I will not die, but I will live, and I will describe the works of the Lord.
18 The Lord chastising chastised me, and did not give me over to death.
19 Open to me the gates of righteousness. Entering in them, I will confess to the Lord.

20 This is the gate of the Lord, righteous ones will enter
in it.
21 I will confess to you, that you heard me, and became
for me unto salvation.
22 A stone which the builders rejected, this one was
made into the head of the corner.
23 This came to be from the Lord, and it is wondrous in
our eyes.
24 This is the day which the Lord has made, let us rejoice
and be gladdened in it.
25 O Lord, then save. O Lord, give then good guidance.
26 Blessed is he who comes in the name of Lord. We
blessed you from the house of the Lord.
27 The Lord is God and has revealed himself to us; let
us gather a feast in thick coverings, unto the horns of
the altar.
28 You are my God, and I will confess to you, You are
my God and I will lift you up.
29 I will confess to you, for you heard me, and became
for me unto salvation.
30 Confess to the Lord, that he is good, that his mercy—
to the age.

SEVENTEENTH KATHISMA

Psalm 118

Alliluia.

Happy—the blameless in way, who walk in the law of the Lord.

2 Happy—the ones who search out his testimonies, they will seek him in the whole heart.

3 For not the ones who work lawlessness walked in his ways.

4 You commanded your commandments, to keep greatly.

5 O that my ways be made straight, that I keep your precepts.

6 Then I will not, will not be put to shame, as I look upon all your commandments.

7 I will confess to you in uprightness of heart, as I have learned the judgments of your righteousness.

8 Your precepts I will keep, do not forsake me utterly.

9 In what will a young one keep his way straight? In the keeping of your words.

10 In all my heart I have sought you out, do not drive
me away from your commandments.
11 In my heart I hid your sayings, so that I do not sin
against you.
12 Blessed are you, O Lord, teach me your precepts.
13 With my lips I made known all the judgments of
your mouth.
14 In the way of your testimonies I have delighted, as in
all the wealth.
15 In your commandments I will murmur, and I will
learn your ways.
16 Of your precepts I will be thoughtful, I will not for-
get your words.
17 Repay your servant, give me life, and I will keep your
words.
18 Unveil my eyes, and I will observe the wonders out
of your law.
19 Stranger I am in the earth, do not hide your com-
mandments from me.
20 My soul longed to desire your judgments at all times.
21 You have reproached the proud, cursed are the ones
who turn away from your commandments.
22 Take away from around me blame and contempt, for
I sought out your testimonies.
23 For indeed rulers sat and spoke against me, but your
servant murmured in your precepts.
24 For indeed your testimonies is my thoughtfulness,
and your precepts—my counsels.

25 My soul cleaved to the ground, give me life according to your word.
26 I made my ways known and you heard me; teach me your precepts.
27 Make me understand the way of your precepts, and I will murmur in your wonders.
28 My soul slumbered from despondency, strengthen me in your words.
29 The way of lawlessness keep away from me, and have mercy on me with your law.
30 I have chosen the way of the truth, and I have not forgotten your judgments.
31 I cleaved to your testimonies, Lord, do not put me to shame.
32 I have run the way of your commandments, when you enlarged my heart.
33 Set law to me, Lord, the way of your commandments, and I will seek it out always.
34 Make me understand, and I will search out your law, and I will keep in all my heart.
35 Guide me in the path of your commandments, for it I willed.
36 Incline my heart to your testimonies, and not to greediness.
37 Turn my eyes away from looking at vanity, in your way give me life.
38 Make your saying stand for your servant, into your fear.

39 Take away from around me my blaming, of which I have been wary, for your judgments are kind.
40 Behold, I have desired your commandments, in your righteousness give me life.
41 And your mercy come upon me, Lord, your salvation—according to your word.
42 And I will answer a word to the ones who blame me, for I have hoped in your words.
43 And do not take away utterly from within my mouth the word of the truth, for I have hoped in your judgments.
44 And I will keep your law always, to the age and to the age of age.
45 And I have walked in enlargement, for I have sought out your commandments.
46 And I have spoken in your testimonies in front of kings, and I was not ashamed.
47 And I have been thoughtful of your commandments, which I have loved greatly.
48 And I have lifted up my hands toward your commandments, which I have loved, and I have murmured in your precepts.
49 Remember your words to your servant, of which you gave me hope.
50 She comforted me in my lowliness, for your saying give me life.
51 Proud ones transgressed utterly, but I have not turned away from your law.

52 I remembered your judgments from of old, Lord, and I was comforted.
53 Dispiritedness took hold of me because of sinners, the ones who forsake your law.
54 Your precepts were to me a song, in the place of my exile.
55 I have remembered your name at night, Lord, and I have kept your law.
56 She came to be mine, for I have sought out your precepts.
57 My portion are you, O Lord, I said that I would keep your law.
58 I implored your Face in all my heart, have mercy on me according to your saying.
59 I pondered your ways, and I turned my feet to your testimonies.
60 I prepared myself, and I was not troubled, to keep your commandments.
61 The ropes of sinners twisted around me, and I did not forget your law.
62 At midnight I awakened to confess to you, upon the judgments of your righteousness.
63 I am a partaker of all who fear you, and of all who keep your commandments.
64 Of your mercy, O Lord, the earth is full, teach me your precepts.
65 You made kindness with your servant, O Lord, according to your word.

66 Teach me kindness and chastisement and knowledge, for I have believed your commandments.
67 Before I was humbled, I was in discord, for this I kept your saying.
68 You, O Lord, are kind, and in your kindness teach me your precepts.
69 The unrighteousness of the proud multiplied upon me, but I search out your commandments in all my heart.
70 Their heart was curdled like milk, but I myself was thoughtful of your law.
71 It is good to me that you humbled me, so that I learn your precepts.
72 Good to me is the law of your mouth, more than thousands of gold and silver.

Second stasis

Your hands have made me and have fashioned me, give me understanding and I will learn your commandments.
74 The ones who fear you will see me and will be gladdened, for I have hoped in your words.
75 I have known, Lord, that your judgments—righteousness, and with truth you humbled me.
76 So then let your mercy come to comfort me, according to your saying to your servant.
77 Let your pities come to me, and I will live, for your law is my thoughtfulness.

78 Let proud ones be put to shame, for they were lawless toward me, unrighteously, but I murmured in your commandments.
79 Let the ones who fear you turn me, and the ones who know your testimonies.
80 Let my heart become blameless in your precepts, so that I am not put to shame.
81 For your salvation my soul vanishes, I have hoped in your words.
82 For your saying my eyes vanished, saying, When will you comfort me?
83 For I have become like a wineskin in frost; I have not forgotten your precepts.
84 How many are the days of your servant? When will you make judgment for me from the ones who pursue me closely?
85 The lawless told me tales, not like your law, O Lord.
86 All your commandments are truth; unrighteously they pursued me closely, help me.
87 Almost entirely they brought me to completion in the earth, but I did not forsake your commandments.
88 According to your mercy give me life, and I will keep the testimonies of your mouth.
89 To the age, O Lord, your word endures in heaven.
90 To generation and generation—your truth, you founded the earth and it endures.
91 In your arrangement the day endures, for all together are your servants.

92 If it had not been that your law is my thoughtfulness,
then I would perish in my lowliness.
93 To the age I will not, will not forget your precepts,
for in them you gave me life.

Middle

I am yours, save me, for I sought out your precepts.
95 Sinners waited on me patiently, to destroy me; your
testimonies I understood.
96 I saw an end of all perfection, your commandment is
greatly large.
97 How I have loved your law, Lord. All day it is my
thoughtfulness.
98 Above my enemies you made me wise in your com-
mandment, for it is mine to the age.
99 Above the ones who taught me I understood, for
your testimonies is my thoughtfulness.
100 Above the old I understood, for I sought out your
commandments.
101 From every evil way I held back my feet, so that I
keep your words.
102 From your judgments I did not turn away, for you set
law for me.
103 How sweet to my throat—your sayings, more than
honey to my mouth.
104 Due to your commandments, I have understood; for
this I have hated every way of lawlessness.
105 Lamp to my feet—your law, and light to my paths.

106 I swore and set to keep the judgments of your righteousness.
107 I have humbled myself utterly. Lord, give me life according to your word.
108 The freewill offerings of my mouth then well-will, O Lord, and your judgments teach me.
109 My soul—in your hands always, and your law I have not forgotten.
110 Sinners set a snare for me, and from your commandments I did not stray.
111 I have inherited your testimonies to the age, for they are the joy of my heart.
112 I inclined my heart to do your precepts to the age for repayment.
113 The lawless I have hated, and your law I have loved.
114 You are my help and the one who takes hold of me, I have hoped in your words.
115 Incline away from me, evil-doers, and I will search out the commandments of my God.
116 Keep me according to your saying and give me life, and do not put me to shame from my expectation.
117 Help me, and I will be saved, and I will be thoughtful of your precepts always.
118 You brought to naught all who fall away from your precepts, for unrighteous their thinking.
119 I reckoned as trespassers all the sinners of the earth, for this I have loved your testimonies.

120 Nail my fleshes with fear of you, for I was frightened
by your judgments.
121 I have made judgment and righteousness, do not give
me over to the ones who do me unrighteousness.
122 Receive your servant over for good, let not the proud
accuse me.
123 My eyes have faded away for your salvation, and for
the saying of your righteousness.
124 Make with your servant according to your mercy,
and your precepts teach me.
125 Your servant I am. Give me understanding and I will
know your testimonies.
126 It is time for the Lord to make, they have scattered
your law.
127 For this I have loved your commandments, more
than gold and topaz.
128 For this toward all your commandments I set myself
straight, I have hated every unrighteous way.
129 Wondrous—your testimonies, for this my soul
searched them out.
130 The appearance of your words will enlighten and
will give understanding to children.
131 My mouth I have opened and drawn breath, for I
have longed for your commandments.

Third stasis

Look upon me and have mercy on me, according to the
judgment of the ones who love your name.

133 Make straight my steps according to your saying, and let not any lawlessness lord over me.
134 Redeem me from the accusation of men, and I will keep your commandments.
135 Show your Face upon your servant, and teach me your precepts.
136 Pathways of water my eyes have made to sink, since I have not kept your law.
137 Righteous are you, O Lord, and upright are your judgments.
138 You commanded your testimonies righteousness, and truth greatly.
139 Your zeal made me vanish, for my enemies have forgotten your words.
140 Your saying is proved by fire greatly, and your servant has loved it.
141 Young I am and despised, your precepts I have not forgotten.
142 Your righteousness—righteousness to the age, and your law—truth.
143 Affliction and necessity found me, your commandments—my thoughtfulness.
144 Your testimonies—righteousness to the age, give me understanding and I will live.
145 I have cried out with all my heart, Hear me, O Lord, your precepts I will seek out.
146 I cried out to you, save me, and I will keep your testimonies.

147 I have come before at an untimely hour and I have cried, I have hoped in your words.
148 My eyes have come before at dawn, to be thoughtful of your sayings.
149 Hear my voice, Lord, according to your mercy; according to your judgment, give me life.
150 The ones who pursue me closely in lawlessness drew near, and from your law they were far off.
151 You are near, Lord, and all your ways are truth.
151 Of old I have known from your testimonies, for you have founded them to the age.
152 See my humility and take me away, for your law I have not forgotten.
153 Judge my judgment and redeem me, through your word give me life.
154 Far away from sinners—salvation, for your precepts they have not sought out.
155 Your pities are many, Lord, according to your judgment give me life.
156 Many are the ones who pursue me away and afflict me, from your testimonies I have not turned away.
157 I looked at the ones who do not understand and I wasted away, for they have not kept your sayings
158 See, that I have loved your commandments; Lord, in your mercy give me life.
159 The beginning of your words is truth, and to the age all the judgments of your righteousness.

160 Rulers have pursued me closely for nothing, and
from your words my heart was afraid.
161 I will rejoice upon your sayings, like the one who
finds many spoils.
162 Unrighteousness I have hated and I loathed, for I
have loved your law.
163 Seven times a day I have praised you, for the judg-
ments of your righteousness.
164 Great peace to the ones who love your law, and there
is not a trap for them.
165 I looked to your salvation, Lord, and I have loved
your commandments.
166 My soul kept your testimonies, and loved them
greatly.
167 I kept your commandments and your testimonies,
for all my ways are in front of you, Lord.
168 Let my supplication come near before you, accord-
ing to your saying give me understanding.
169 Let my petition enter before you, Lord, according to
your saying deliver me.
170 Let my lips pour out hymn, when you teach me your
precepts.
171 Let my tongue voice your sayings, for all your com-
mandments are righteousness.
172 Let your hand become to save me, for your com-
mandments I have chosen.
173 I longed for your salvation, Lord, and your law is my
thoughtfulness.

174 My soul will live and praise you, and your judgments
will help me.
175 I have gone astray like a lost sheep. Seek your ser-
vant, for I have not forgotten your commandments.

EIGHTEENTH KATHISMA

Psalm 119

An ode of the steps.

To the Lord I cried out in my affliction, and he heard me.

2 O Lord, deliver my soul from unrighteous lips and from a deceitful tongue.

3 What would be given to you and what added to you for a deceitful tongue?

4 The arrows of the powerful—sharpened, with the desert coals.

5 Woe is me, that my exile has been taken far off, I have tabernacled with the tents of Kedar, much has my soul been a stranger.

6 With the ones who hate peace I was peaceful; when I spoke to them, they warred me for nothing.

Psalm 120

An ode of the steps.

I have lifted up my eyes to the mountains, from where will come my help.

2 My help—from the Lord, the one who made the
heaven and the earth.
3 Do not give your foot to stagger, nor let slumber him
who keeps you.
4 Behold, will neither slumber, nor sleep the one who
keeps Israel.
5 The Lord will keep you, the Lord—a shelter to you
with his right hand.
6 At day the sun will not burn you up, nor the moon at
night.
7 The Lord will keep you from every bad thing, will
keep your soul, the Lord.
8 The Lord will keep your going in and your going out,
from now and until the age.

Psalm 121

An ode of the steps.

I was gladdened upon the ones who said to me, To the
house of the Lord we will go.
2 Our feet were standing in your courts, O Jerusalem.
3 Jerusalem—built as a city, whose portion of her
altogether.
4 For there went up the tribes, the tribes of the Lord,
a testimony to Israel, to confess to the name of the
Lord.
5 For there sat thrones for judgment, thrones over the
house of David.

6 Ask then about the things which are for the peace of Jerusalem, and abundance for the ones who love you.
7 Let there be peace then in your power, and abundance in your stronghold towers.
8 On account of my brothers and of my neighbors, I have spoken then peace about you.
9 On account of the house of the Lord our God, I have sought out good things for you.

Psalm 122

An ode of the steps.

To you I have lifted up my eyes, to you who dwell in heaven.
2 Behold, as the eyes of servants to the hands of their masters, as the eyes of a handmaid to the hands of her mistress, so our eyes toward the Lord our God, until when he takes pity on us.
3 Have mercy on us, O Lord, have mercy on us, for we have been filled much with despising.
4 Much more has our soul been filled—the reproach to the ones who thrive, and the despising to the proud.

Psalm 123

An ode of the steps.

If it had not been that the Lord was within us, let Israel then say, if not that the Lord was within us.

2 When men rose up upon us, then alive they would have swallowed us down.
3 When their anger raged upon us, then the water would have drowned us.
4 Through torrent our soul would have passed, then our soul would have passed through unsettled water.
5 Blessed is the Lord, who has not given us as prey to their teeth.
6 Our soul like a sparrow was delivered from the snare of the hunters, the snare was shattered, and we were delivered.
7 Our help—in the name of the Lord, who made the heaven and the earth.

Second stasis

Psalm 124

An ode of the steps.

The ones who trust in the Lord—like Mount Sion, will not be shaken to the age the one who dwells in Jerusalem.
2 Mountains—around her, and the Lord—around his people from now and until the age.
3 For the Lord will not let the rod of the sinners upon the inheritance of the righteous, so that the righteous do not stretch out their hands in iniquities.
4 Do good, O Lord, to the good and to the upright in heart.

5 But the ones who turn away to being twisted the Lord will drive away with the ones who work lawlessness. Peace upon Israel.

Psalm 125

An ode of the steps.

When the Lord turned back the captivity of Sion, we became like the ones who are comforted.

2 Then our mouth was filled with joy, and our tongue with rejoicing.

3 Then they will say within the nations, The Lord made great in order to make with them.

4 The Lord made great in order to make with us, we have become gladdened.

5 Turn back, O Lord, our captivity, like torrents in the south wind.

6 The ones who sow in tears, will reap with joy.

7 Going they went and wept, throwing their seed.

8 But coming they will come with joy, taking up their sheaves.

Psalm 126

An ode of the steps.

If the Lord did not build a house, the builders would toil for nothing.

2 If the Lord did not keep a city, the guard would keep watch for nothing.

3 For nothing is to you to keep vigil at dawn, to rise
after sitting, you who eat bread of pain, when he
gives sleep to his beloved ones.
4 Behold, the inheritance of the Lord—sons, the pay
of the fruit of the stomach.
5 Like arrows in the hand of a powerful man, so are the
sons of the ones shaken.
6 Happy the one who fills his desire with them; they
will not be put to shame when they speak with their
enemies in the gates.

Psalm 127

An ode of the steps.

Happy are all who fear the Lord, who walk in His
ways.
2 You will eat the labors of your fruits, happy are you
and it will be well with you.
3 Your wife—like a fruitful vine on the sides of your
house, your sons—like young olive trees around
your table.
4 Behold, thus will be blessed the man who fears the
Lord.
5 The Lord bless you from Sion, and may you see the
good things of Jerusalem all the days of your life.
6 May you see your children's children, peace upon
Israel.

Psalm 128

An ode of the steps.

Many times from my youth they warred against me, let Israel then say.

2 Many times from my youth they warred against me, for indeed they were not strong toward me.

3 The sinners plotted on my back, they lengthened out their lawlessness.

4 The righteous Lord broke necks of sinners.

5 Let all who hate Sion be put to shame and be turned back.

6 Let them become like grass of rooftops, which withered before it was pulled out.

7 Of which the reaper did not fill his hand, and the gatherer of sheaves—his bosom.

8 And the passers-by did not say, The blessing of the Lord upon you, we blessed you in the name of the Lord.

Third stasis

Psalm 129

An ode of the steps.

Out of depths I have cried for you, O Lord. Lord, hear my voice.

2 Let your ears be attentive to the voice of my supplication.

3 If you watch closely for iniquities, O Lord, Lord,
who will endure? For forgiveness is with you.
4 For your name's sake I have awaited you, O Lord,
with endurance; my soul has awaited your word, my
soul has hoped in the Lord.
5 From the morning watch until night, from the morn-
ing watch, let Israel hope in the Lord.
6 Because with the Lord there is mercy, and with him
abundant redemption; and he will redeem Israel
from all his iniquities.

Psalm 130

An ode of the steps.

Lord, my heart was not lifted up, nor were my eyes
raised high.
2 Nor did I walk in great things, nor in wondrous
things beyond me.
3 If I was not humble-minded but I lifted up my soul,
like the weaned child upon its mother—so a repay-
ment upon my soul.
4 Let Israel hope in the Lord, from now and until the
age.

Psalm 131

An ode of the steps.

Remember, O Lord, David, and all his meekness.
2 How he swore to the Lord, vowed to the God of Jacob.
3 If I will enter in a tent of my house, if I will go up on a bed of my spreading.
4 If I will give sleep to my eyes, and to my eyelids slumber, and rest to my temples.
5 Until I will find a place for the Lord, a tabernacle for the God of Jacob.
6 Behold, we heard of her in Ephratha, we found her in the plains of the thicket.
7 We will enter in his tabernacles, we will worship at the place in which his feet stood.
8 Be risen, O Lord, into your rest, you and the ark of your sanctification.
9 Your priests will be clothed with righteousness, and your venerable ones will rejoice.
10 On account of David your servant, do not turn away the face of your christ.
11 The Lord swore truth to David, and will not, will not set it at naught. From the fruit of your belly I will set upon your throne.
12 If your sons will keep my testament, and these my testimonies which I will teach them.

13 Their sons too will sit upon your throne until the age.
14 For the Lord has elected Sion, has chosen her as a dwelling for himself.
15 This is my resting to age of age, here I will dwell, for I have chosen her.
16 Her pursuit I will bless blessing, I will fatten her poor with breads.
17 Her priests I will clothe with salvation, and her venerable ones will rejoice with rejoicing.
18 There I will make a horn rise for David, I have prepared a lamp for my christ.
19 I will clothe his enemies with shame, but my sanctification will blossom upon him.

Psalm 132

An ode of the steps.

Behold then, what is good and what is delightful, but that brothers live together?
2 Like myrrh upon the head which runs down upon a beard, the beard of Aaron, which runs down upon the fringe of his garment.
3 Like the dew of Aermon, which runs down upon the mountains of Sion.
4 For there the Lord commanded the blessing, life until the age.

Psalm 133

An ode of the steps.

Behold then, bless the Lord, all servants of the Lord,
who stand in the house of the Lord, in the courts of
the house of our God.

2 In the nights, lift up your hands to the holies, and
bless the Lord.

3 The Lord bless you from Sion, who made the heaven
and the earth.

NINETEENTH KATHISMA

Psalm 134

Alliluia.

Praise the name of the Lord, praise the Lord, O servants, you who stand in the house of the Lord, in the courts of the house of our God.

2 Praise the Lord, for good is the Lord; chant to his name, for it is good.

3 For the Lord chose Jacob to himself, Israel as treasure to himself.

4 For I, I knew that great is the Lord, and our Lord—beyond all the gods.

5 All those which the Lord willed, he did in the heaven and in the earth, in the seas and in all the deeps.

6 Bringing up clouds from the end of the earth, making lightnings into rain, the one who brings out winds from his storehouses.

7 Who struck the firstborns of Egypt, from human to beast.

8 He sent out signs and marvels in your midst, O Egypt, in Pharaoh and in all his servants.

9 Who struck many nations, and slaughtered mighty kings.
10 Sion, king of the Ammorites, and Og, king of Vasan, and all the kingdoms of Hanaan.
11 And he gave their land inheritance, inheritance to Israel his people.
12 O Lord, your name—to the age, and your remembrance—in generation and generation.
13 For the Lord will judge his people, and upon his servants he will be comforting.
14 The idols of the nations—silver and gold, works of the hands of men.
15 Mouth they have and will not speak, eyes they have and will not see.
16 Ears they have and will not hear, for there is not a spirit in their mouth.
17 Like them let become the ones who make them, and all who trust in them.
18 O house of Israel, bless the Lord. O house of Aaron, bless the Lord. O house of Levi, bless the Lord.
19 Ones who fear the Lord, bless the Lord.
20 Blessed—the Lord from Sion, who dwells in Jerusalem.

Psalm 135

Alliluia.

Confess to the Lord, for he is good, for his mercy is to the age.

2 Confess to the God of gods, for his mercy is to the age.
3 Confess to the Lord of lords, for his mercy is to the age.
4 To him who alone made great wonders, for his mercy is to the age.
5 To him who made the heavens in understanding, for his mercy is to the age.
6 To him who made firm the earth upon waters, for his mercy is to the age.
7 To him who alone made great lights, for his mercy is to the age.
8 The sun for the dominion of the day, for his mercy is to the age.
9 The moon and the stars for the dominion of the night, for his mercy is to the age.
10 To him who struck Egypt with their firstborns, for his mercy is to the age.
11 And who led Israel out of their midst, for his mercy is to the age.
12 With a mighty hand and a high arm, for his mercy is to the age.
13 To him who divided the Red sea into divisions, for his mercy is to the age.
14 And who led out Israel through its midst, for his mercy is to the age.
15 And who shook Pharaoh and his power into the Red sea, for his mercy is to the age.

16 To him who led his people through in the wilderness, for his mercy is to the age.
17 To him who struck great kings, for his mercy is to the age.
18 And who slaughtered mighty kings, for his mercy is to the age.
19 Sion, king of the Ammorites, for his mercy is to the age.
20 And Og, king of Vasan, for his mercy is to the age.
21 And who gave their land inheritance, for his mercy is to the age.
22 Inheritance to Israel his servant, for his mercy is to the age.
23 For in our humility the Lord remembered us, for his mercy is to the age.
24 And he redeemed us from our enemies, for his mercy is to the age.
25 Who gives food to all flesh, for his mercy is to the age.
26 Confess to the God of heaven, for his mercy is to the age.

Psalm 136

To David through Ieremias.

At the rivers of Babylon, there we sat and wept, in our remembrance of Sion.
2 On the willows in its midst we hung up our instruments.

3 For there the ones who took us captive asked of us
words of odes, and the ones who led us away—a
hymn, Sing to us from the odes of Sion.
4 How would we sing the ode of the Lord in a foreign
land?
5 If I forget you, Jerusalem, let my right hand be
forgotten.
6 My tongue cleave to my throat, if I do not remember
you, if I do not put Jerusalem first, as in the begin-
ning of my gladness.
7 Remember, Lord, the sons of Edom on the day of
Jerusalem, who said, Empty out, empty out, to her
foundations.
8 Daughter of Babylon, you wretched, happy the one
who pays you back your payment which you paid us.
9 Happy the one who seizes and dashes your children
upon the rock.

Second stasis

Psalm 137

A psalm to David, Aggaios, and Zacharias

I will confess to you, O Lord, in all my heart, and in
front of angels I will chant to you, for you have heard
all the words of my mouth.
2 I will worship toward your holy temple, and I will
confess to your name, upon your mercy and your

truth, for you magnified your holy name upon everything.

3 On whichever day I call upon you, quickly hear me. You will watch over me in my soul with great care, in your power.

4 Let confess to you, O Lord, all the kings of the earth, for they heard all the words of your mouth.

5 And let them sing with the odes of the Lord, for great—the Glory of the Lord.

6 For high—the Lord, and looks upon the lowly, and the high he knows from afar off.

7 If I walk in the midst of affliction, you will give me life. Upon the wrath of my enemies you stretched out your hand, and your right hand saved me.

8 The Lord will repay for me. Lord, your mercy to the age, do not look past the works of your hands.

Psalm 138

To completion. To David, a psalm of Zacharias in scattering.

Lord, you tried me and knew me. You knew my sitting and my rising, you understood my thoughts from afar off.

2 My path and my stades you tracked, and all my ways you foresaw, for there was no deceit in my tongue.

3 Behold, O Lord, you have known all the ends and the beginnings; you fashioned me and set your hand upon me.

4 Your knowledge has been made wondrous from me,
it was mighty; I am not, am not able toward it.
5 Where should I go from your Spirit? And from your
Face where should I flee?
6 If I go up to heaven, you are there; if I go down into
hell, you are present.
7 If I would take up my wings at dawn, and dwell at
the ends of the sea.
8 For there indeed your hand will guide me, and your
right hand will hold me fast.
9 And I said, So then, darkness will trample me, and
night—illumination in my delight.
10 For darkness will not be darkened by you, and night
will be made to shine like day. As its darkness, so also
its light.
11 For you obtained my kidneys, O Lord, took hold of
me from my mother's stomach.
12 I will confess to you, for fearfully you made your-
self wondrous; wondrous—your works, and my soul
knows greatly.
13 From you my bone was not hidden, which you made
in hiddenness, nor my substance in the lowest parts
of the earth.
14 My unwroughtness your eyes saw, and in your book
all will be written; in days they will be fashioned,
and no one within them.
15 But to me your friends were very much precious, O
God, their beginnings were very much strengthened.

16 I will count them, and more than the sand they will be multiplied. I awakened and I am still with you.
17 If you slaughtered sinners, O God. O men of bloods, turn away from me.
18 For you are quarrelsome in thoughts; they will take your cities to vanity.
19 The ones who hate you did I not hate, O Lord? And at your enemies did I not melt away?
20 With complete hatred I hated them, enemies they became to me.
21 Try me, O God, and know my heart. Test me and know my paths.
22 And see if a way of lawlessness is in me, and guide me in a way eternal.

Psalm 139

To completion. A psalm to David.

Take me away, O Lord, from an evil man, from an unrighteous man deliver me.
2 Whoever thought unrighteousness in heart, all the day arrayed wars.
3 They sharpened their tongue like a snake's, venom of vipers—under their lips.
4 Keep me, O Lord, from the hand of a sinner, from unrighteous men take me away, whoever thought to make my steps stumble.

5 The proud hid a snare for me, and with ropes they
stretched out a snare for my feet; for me they set
traps which keep the path.
6 I said to the Lord, You are my God, give ear to the
voice of my supplication.
7 Lord Lord, power of my salvation, you overshad-
owed upon my head on the day of war.
8 Do not hand me over, O Lord, from my desire, to a
sinner; they plotted against me, do not forsake me,
that they not be lifted up.
9 The head of their encircling, the toil of their lips will
cover them.
10 Will fall upon them coals, with fire you will throw
them down, in wretchedness they will not, will not
endure.
11 A garrulous man will not be made upright upon
the earth, an unrighteous man wickedness will hunt
down to rot.
12 I knew that the Lord will make the judgment of the
poor, and the justice of the needy.
13 But the righteous will confess to your name, and the
upright will dwell with your Face.

Third stasis

Psalm 140

A psalm to David.

Lord, I have cried to you, hear me. Attend to the voice of my supplication when I cry to you.

2 Let my prayer arise straight like incense before you, the lifting up of my hands be an evening sacrifice.

3 Set a guard, O Lord, upon my mouth and a guarding door about my lips.

4 Let not my heart incline to words of evilness, of contriving excuses in sins.

5 With the men who work lawlessness, and I will not, will not join with their elect.

6 A righteous one will chastise me in mercy and will reprove me, but let not the oil of a sinner anoint my head.

7 For still my prayer is also in their pleasures, their judges were swallowed up near a rock.

8 They will hear my words, for they became pleasing; as a clod of earth is broken asunder upon the ground, their bones were scattered near hell.

9 For my eyes, O Lord, Lord, are toward you. I have hoped in you, do not take away my soul.

10 Keep me from the snare which they put together for me, and from the traps of the ones who work lawlessness.

11 The sinners will fall into their net. As for me, I am in solitude until I pass away.

Psalm 141

Of understanding to David, when he was in the cave praying.

With my voice I have cried to the Lord, with my voice I implored the Lord.
2 I will pour out my supplication before him, I will declare my affliction before him.
3 When my spirit vanished from within me, and you yourself knew my paths.
4 In this way which I walked they hid a snare for me.
5 I looked to the right and I saw, and there was not one who knows me.
6 Escape utterly perished from me, and there is not one who seeks out my soul.
7 I have cried to you, O Lord. I said, You yourself are my hope, my portion in the land of the living.
8 Attend to my supplication, for I was greatly humbled.
9 Deliver me from the ones who pursue me closely, for they prevailed over me.
10 Bring my soul out of prison, that it may confess to your name.
11 The righteous will await me with endurance, until you repay me.

Psalm 142

A psalm to David, when Avesalom, his son, was pursuing him.

Lord, hear my prayer, give ear to my supplication in your truth, hear me in your righteousness.
2 And do not enter into judgment with your servant, for everyone living will not be righteous before you.
3 For the enemy closely pursued my soul, to the ground he humbled my life.
4 He made me sit in dark places like the dead of the age, and my spirit became despondent in me, and my heart was troubled within me.
5 I have remembered days of old, I have been thoughtful of all your works, I was thoughtful of the makings of your hands.
6 I stretched out my hands toward you, my soul—like waterless land, to you.
7 Quickly hear me, O Lord; my spirit has vanished.
8 Do not turn your Face from me, and I will be like the ones who go down into the pit.
9 Make your mercy heard to me in the morning, for I have hoped in you.
10 Lord, make known to me the way in which I will walk, for I have lifted up my soul toward you.
11 Take me away from my enemies, O Lord, for I have run to you for refuge. Teach me to do your will, for you, you are my God.

12 Your good Spirit will guide me in a straight land; for
your name's sake, O Lord, you will make me live.
13 In your righteousness you will lead my soul out of
affliction, and in your mercy you will destroy my
enemies.
14 And you will lay waste to all who afflict my soul, for
I, I am your servant.

TWENTIETH KATHISMA

Psalm 143

To David, toward Goliath.

Blessed—the Lord our God, who teaches my hands for arrayment, my fingers for war.

2 My mercy and my refuge, the one who takes hold of me and delivers me.

3 My shielder, and I have hoped in him, who subdues my people under me.

4 Lord, what is man, that you made yourself known to him? Or a son of man, that you pay him mind?

5 The human is like vanity, his days pass like shadows.

6 Lord, incline the heavens and come down, touch the mountains and they will smoke.

8 Lighten lightning and you will scatter them, send out your arrows and you will confound them.

9 Send out your hand from on high, take me away and deliver me from many waters, from the hand of foreign sons.

10 Whose mouth spoke vanity, and their right hand—right hand of unrighteousness.

11 O God, a new ode I will sing to you, in ten-string
harp I will chant to you.
12 Who gives salvation to the kings, who redeems
David his servant from evil sword.
13 Deliver me and take me away from the hand of for-
eign sons, whose mouth spoke vanity, and their right
hand—right hand of unrighteousness.
14 Whose sons of theirs like young trees, settled in their
youth.
15 Their daughters—adorned, decked all around in the
likeness of a temple.
16 Their storehouses—full, pouring out from this to
this.
17 Their sheep—with many young, multiplying in their
goings out. Their oxen—fat.
18 There is not falling of fence, nor breakthrough, nor
shouting in their streets.
19 They counted happy the people to whom these are;
happy the people whose God of theirs is the Lord.

Psalm 144

A praise to David.

I will lift you up, my God, my King, and I will bless
your name to the age, and to the age of age.
2 I will bless you through each day, and I will praise
your name to the age, and to the age of age.
3 Great—the Lord and much praiseworthy, and to his
greatness there is no end.

4 Generation and generation will praise your works,
and declare your power.
5 Of the majesty of the Glory of your holiness they
will speak, and will describe your wonders.
6 And the power of your fearful things they will say,
and will describe your greatness.
7 The memory of the magnitude of your kindness they
will pour out, and will rejoice in your righteousness.
8 Pitying and merciful—the Lord, long-suffering and
full of mercy.
9 The Lord is kind to all altogether, and his pities—
over all his works.
10 Let all your works confess to you, O Lord, and your
venerable ones bless you.
11 The glory of your kingdom they will say, and of your
power they will speak.
12 To make known to the sons of men your power, and
the glory of the majesty of your kingdom.
13 Your kingdom—a kingdom of all the ages, and your
dominion in every generation and generation.
14 The Lord—faithful in all his words, and pure in all
his works.
15 The Lord upholds all who fall, and sets upright all
who are broken down.
16 The eyes of all hope in you, and you yourself give
their food in good time.
17 You open your hand, and fill every creature in good
pleasure.

18 The Lord—righteous in all his ways, and pure in all his works.
19 The Lord is near to all who call upon him, to all who call upon him in truth.
20 The will of the ones who fear him he will do, and their supplication he will hear and will save them.
21 The Lord keeps all who love him, and all the sinners he will destroy.
22 The praise of the Lord will my mouth speak, and let all flesh bless his holy name to the age and to the age of age.

Second stasis

Psalm 145

Alliluia. Of Aggaios and Zacharias.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant to my God while I live.
2 Do not trust in rulers, in sons of men, in whom there is not salvation.
3 His spirit will go out, and he will turn back to his earth.
4 In that day will perish all his thoughts.
5 Happy the one whose help of his is the God of Jacob, whose hope of his—in the Lord his God.
6 Who made the heaven and the earth, the sea and all which are in them.

7 Who keeps truth to the age, making judgment for the wronged, giving food to the hungry.
8 The Lord unbinds the shackled, the Lord makes the blind wise, the Lord sets upright the ones broken down, the Lord loves the righteous, the Lord keeps the foreigners.
9 Orphan and widow he will take hold of, and the way of sinners he will wipe out.
10 The Lord will reign to the age, your God, O Sion, to generation and generation.

Psalm 146

Alliluia. Of Aggaios and Zacharias.

Praise the Lord, for good is the psalm. To our God let praise be pleasing.
2 Building Jerusalem—the Lord, the scattered ones of Israel he will gather in.
3 The one who heals the shattered of heart, and binds their fractures.
4 Who counts the multitude of stars, and to all of them gives names.
5 Great—the Lord our God, and great—his strength, and of his understanding there is not measure.
6 Taking hold of the meek—the Lord, but humbling the sinners to the ground.
7 Begin to the Lord with confessing, chant to our God with a lute.

To him who covers the heaven in clouds, who prepares rain rain for the earth.

9 To him who makes grass grow in the mountains, and pasture for the work of men.

10 To him who gives beasts their food, and to the young of ravens which call upon him.

11 Not in the power of the horse will he be willing, nor with the thighs of the man will he be well-pleased.

12 The Lord is well-pleased with the ones who fear him, and with all who hope upon his mercy.

Psalm 147

Alliluia. Of Aggaios and Zacharias.

Praise the Lord, O Jerusalem, praise your God, O Sion.

2 For he has strengthened the bars of your gates, he blessed your sons within you.

3 The one who sets your boundaries peace, and with the fat of wheat fills you.

4 Who sends his saying to the earth, his word runs to swiftness.

5 Of him who gives his snow like wool, sprinkling mist like ash.

6 Of him who throws his ice like breadcrumbs. Who will endure before the face of his cold?

7 He will send out his word and will melt them, will blow his spirit and the waters will flow.

8 The one who declares his word to Jacob, his precepts and judgments to Israel.
9 He did not do so for every nation, and his judgments he did not show to them.

Third stasis

Psalm 148

Alliluia. Of Aggaios and Zacharias.

Praise the Lord from the heavens, praise him in the highest.
2 Praise him, all his angels; praise him, all his powers.
3 Praise him, sun and moon; praise him, all the stars and the light.
4 Praise him, heavens of the heavens, and water above the heavens.
5 Let them praise the name of the Lord, for himself spoke and they were made, he commanded and they were created.
6 He made them stand to the age, and to the age of age; he set a precept, and it will not pass away.
7 Praise the Lord from the earth, dragons and all deeps.
8 Fire, hail, snow, ice, and wind of tempest, which do his word.
9 Mountains and all hills, fruit-bearing trees and all cedars.

10 Beasts and all herds, creeping things and winged birds.
11 Kings of the earth and all peoples, rulers and all judges of the earth.
12 Young men and maidens, old with the young, let them praise the name of the Lord, for the name of him alone has been lifted up.
13 The confession of him is upon earth and heaven, and he will lift up the horn of his people.
14 A hymn to all his venerable ones, to the sons of Israel, to a people which draws near him.

Psalm 149

Alliluia.

Sing to the Lord a new song, his praise in a church of the venerable ones.
2 Let Israel be gladdened in him who made him, and the sons of Sion rejoice in their king.
3 Let them praise his name in dance, let them chant his praise with timbrel and harp.
4 For the Lord is well-pleased in his people, he will lift up the meek in salvation.
5 Venerable ones will boast in glory, and will rejoice in their beds.
6 The liftings-up of God in their throat, and two-edged swords in their hands.
7 To make vengeance within the nations, punishments within the peoples.

8 To bind their kings in shackles, and their nobles in wrist-chains of iron.
9 To make in them a written judgment, this glory will be to all his venerable ones.

Psalm 150

Alliluia.

Praise God in his holies, praise him in the firmness of his power.
2 Praise him for his powerful acts, praise him according to the magnitude of his majesty.
3 Praise him in sound of trumpet, praise him with harp and lute.
4 Praise him in timbrel and dance, praise him with strings and pipe.
5 Praise him with tuneful cymbals, praise him with cymbals of great shout. Let every breath praise the Lord.

NOTES

Abbreviations

DJ — *A Psalter for Prayer* (trans. and ed. David Mitchell James; Jordanville, NY: Holy Trinity Publications, 2011).

DS — *The Psalms of David* (trans. Donald Sheehan; Eugene, OR: Wipf & Stock, 2013).

EL — The translations of Fr. Ephrem Lash as available on his archived website: https://web.archive.org/web/20160509221344/http://www.anastasis.org.uk:80/index.html.

Gram I — Silviu N. Bunta, *Greek Grammar: Biblical and Patristic. Vol. 1: Morphology* (Dayton: Cherubim Press, 2021).

LM — Fr. Lazarus Moore, *The Holy Psalter from the Septuagint* (Madras: Diocesan Press, 1966).

LXX — This abbreviation needs some explanation. By LXX, or "the Septuagint," I mean two things. When I speak of LXX as text, I do not understand the text produced by the ancient Jewish translation of the Bible from Hebrew and Aramaic into Greek, because that document we simply do not have. Rather, I understand the text as it is at best reconstituted in modern editions which are set up differently from OT, mostly on scholarly concerns (textual-critical, etc.). One edition of the LXX stands out—RH. The second sense in which I use it is not in relation to the text itself, but the translation event which produced the original text. The LXX as text is mostly identical to OT, but not entirely. It could be said that the LXX event has produced two texts: the OT and the LXX text. Just because I use LXX for a text, it does not mean that I

hold this text in any superiority to the OT. I do not.

MT — The Masoretic text, that is, the Hebrew and Aramaic text of the ancient Jewish Bible as preserved in late antiquity Jewish masoretic circles. Available to us in modern editions, mostly set up on scholarly concerns for the recovery of the original text. One edition stands out: *Biblia Hebraica Quinta*, which is still in production (regrettably the psalm fascicle has not yet been published). It must be clear that the MT is not the original Jewish Bible itself, but a text-form of it. Earlier text-forms have been recovered from among the Dead Sea scrolls.

OT — The Old Testament, as it is being read in the Orthodox (eastern Christian) tradition, according to the Greek version. Mostly identical to the LXX, but set up differently, on ecclesial text-forms and traditions, not on concerns for textual accuracy and reconstituting the original. Arguably its most well-known editions are the one by *Apostoliki Diakonia* in Greece (in the original koini) and old translations into Syriac, Slavonic, Georgian, Romanian, etc. Of course, there are some variations among these text-forms, even within the same language in successive translations, but these are mostly of canon (what books are in), while the textual variants are minimal enough to warrant the use of "Old Testament" in the singular.

NETS — *A New English Translation of the Septuagint* (ed. Albert Pietersma and Benjamin G. Wright; New York: Oxford University Press, 2007, with subsequent corrections posted online here: http://ccat.sas.upenn.edu/nets/edition/).

PAS — The Fathers of the Holy Transfiguration Monastery, *The Psalter According to the Seventy* (Boston: Holy

Transfiguration Monastery, 1987).

PM43 Codex 43 from the Pantokrator Monastery of Mount Athos published in Τὸ Ἱερὸν Ψαλτήριον μετά τροπαρίων καί εὐχῶν, ἤτοι τύπος κελλιωτικῆς Ἀγρυπνίας (Ἅγιον Ὄρος: Ἱερᾶς Μονῆς Παντοκράτορος, 2004). Dated to AD .

RH *Septuagint* (2nd rev. ed., ed. Alfred Rahlfs and Robert Hanhart; Stuttgart: Deutsche Bibelgesellschaft, 2006).

Sna Ψαλτήριον τοῦ προφήτου καὶ βασιλέως Δαυίδ (Snagov, 1700).

SC2132 Greek Manuscript 2132 of St. Catherine's Monastery of Sinai. Access through the "Library of Congress Collection of Manuscripts in St. Catherine's Monastery, Mt. Sinai." Dated to around AD 1300.

I. What Is A (koini) Translation and How Does It Work?

For an English speaker the reading of the Greek Scriptures (or of the Greek Fathers, for that matter) means translation from koini to English.[1] So certain fundamental questions are to be asked: What is a translation? How does translation from koini to English work? How one actually translates hinges on the answer to these questions which undergird every translation, whether they are being asked consciously or not. Therefore, in this first "note" to my psalm translation I am answering these questions as a necessary confrontation with my work, which is also an explanation for it. However simplistic these questions may seem, my own answer to them is quite complicated, not only because in my view it involves a sort of philosophy of language, but also because it informs particular translation choices which are inevitably based on personal preferences.

In my opinion, a good translation of the Scriptures or other holy texts is not set up with the question, "what does this word mean?" Rather, it is set up with fundamental life questions, such as "what life experience does this text speak to?" This is so because the scriptural text reflects or puts out life, not abstract metaphysical propositions which can be translated mechanically, through a dictionary, from one language to another. Therefore, even though translation is preoccupied with language, the ultimate purpose of translation is not linguistic as much as it is experiential. It is as if a translation provides a new text to a meta-text, the text which is unexpressed yet in the stage of experience and which the first

1. Koini rhymes with the French fini. It is the Greek dialect in which not only the OT, but also the vast majority of patristic literature is written, down to recent times (including Orthodox hymnography). For its artificial demarcation from patristic literature in scholarly circles, see Gram I:10-13.

text itself expresses first. It could be said that a translation is to express, as much as possible, the meta-text behind the original text, to pass down the life which the original text itself lived.

Therefore, the pressure on the translation is to relive and transmit the life of the text. Of course, this goes far beyond the study of phonology, morphology, and syntax. Rather, this turns every moment of the objective learning of a language into the subjective opportunity and need to live another life, namely, in the case of the Psalter—and to Orthodox Christians like myself—the Jewish life of the Fathers of our Fathers. One needs only conceive an English speaker among the apostles of Christ to understand this important point. Now let us imagine this person writing down his own, original gospel book in his native language, English. This conceivable gospel book places the purpose of a translation from koini in the sharpest focus, while also clarifying our added burden of living the apostolate through another.

Moreover, keeping in mind that the purpose of the holy text is not to inform as much as it is to transform, it could be said that at the heart of this life transmutation called translation lies the need to textualize the meta-text with the same effect as the original. In other words, it is essential that a translation reproduces effects, not mere words, that it passes down to its hearers all the pressures which itself is under in front of the original text. For this reason, preference ought to be given to a literal translation, or, more specifically, to a translation which does not alleviate for its hearers the interpretive burden placed upon itself by the original text. To put it differently, the literal translation of which I speak passes on to its hearers the complex experience it itself has in front of the original text, down to its nooks and crannies. It holds its hearers in the interpretative location of the hearer of the original text, under the same interpretive pressures as the original text does (such as, for example, the unveiling of the non-literal, the unwrapping of a metaphor, the completion of an elliptic text,

etc.).[1] Concretely, this means that, when the koini of the Psalter is blunt and rough, the English translation should also be blunt and rough, so that the new language of the meta-text obtains the same effect. This translation is preferable because, as I said above, it is the primary function of a translation to relive and transmit the life of the text, and the interpretive location in which the text places its hearers is arguably one of the most important aspects of this life. It is a common mistake to smooth out a text which is not smooth. Anything short of this literalism of which I speak is the equivalent of conveying the experience of a military training camp in the imagery of a kindergarten free-time activity. This translation reality, it seems to me, goes down to the very substance of language. Words themselves do not function as definitions, but rather as effects.

Furthermore, words pass on effects as bundles and intersections of meanings, and this point brings me to some concrete thoughts on how a translation from koini works. If a word is a location, it is not an island, but a node in the web we call "language." Therefore, it is a grave error to translate a word in any phrase by picking the best dictionary translation of it for that particular use. Rather, it is crucial to perceive this node quality of a word, or its full *semantic range*, before one opts for a translation as against another. This semantic range of any word has at least three aspects, and this is true both of koini and English:

1. *Internal or connotational.* A word, at any given time, carries its entire range of meanings, which do not disappear when one of them comes to the fore, but rather lurk in the background. For example, even though in the clause "I do not think I get it" the sense of "get" is "to comprehend," in contrast to "comprehend" (despite its etymology!) "get"

1. It goes without saying that the literalism of which I speak, this translation of life transmutation, is not the same as considering the holy text to be literal.

has an added sense (even if secondary) of attainment and acquisition, due to its constant use in sentences such as "I am getting all the overdue rest." Therefore, in the clause "I do not think I get it," "get" expresses a (frustrated) participation of the speaker in the action of learning which exceeds mere information.

2. *Structural.* If a word is composite, attention should be paid to the fact that, more often than not, it carries meanings accumulated through its constitutive parts. For example, compare the English "blessing" and "sanctification," which can be used interchangeably in the same phrase: "the blessing of water" and "the sanctification of water." Yet, "sanctification" has a clearer sense of "making holy" than "blessing" does, due to the former's Latin structure, sanc-ti-fication (perceptible even to an English speaker who knows no Latin due to the large presence of the lexical suffix –fication: "versification," "codification," etc.). Moreover, the "making holy" sense of "blessing," even when brought to the fore, is weakened by the constant use of the word in non-religious contexts (to go back to the internal semantic range).
3. *Lateral or etymological.* A word, through its root, is always connected to its cognates. This connection makes permanent the sort of "primordial meaning" of the word, which is expressed in this lexical root and which the word carries constantly.[1] For example, even if the French and Latin roots of the word "mentor" would be unknown to most English speakers, it nevertheless retains a strong sense of educating someone in more ways than through sheer information, due to its cognates "mentality" and "mental." In order for this to be obvious, it is sufficient to ponder on

1. Without cognates a word generally loses its primordial meaning.

the differences between "mentor," "teacher," and "advisor." Due to their etymological webs, a teacher passes on knowledge, an advisor gives guidance, but a mentor passes on a way to think.

In order to detect all of these meanings, a very useful exercise is to process synonymy, or rather the inexistence of synonymy (because every word is ultimately its own node). When it comes to English, one may think—in at least the three ways mentioned above—of the following (non-)synonyms:

- gigantic–spacious–immense
- magnificent–wonderful–splendid

The same exercise can be done in koini:

- "to desire" can be expressed with ἐπιθυμέω, βούλομαι, θέλω, ποθέω, θυμέομαι (although rarely), ἐράω, ἀσμενέω, etc. Using a comprehensive lexicon, how do these differ from each other?
- "holy" can be expressed with ἅγιος, ὅσιος, ἱερός, σεμνός, etc. How do these differ from each other?

In consequence of all of this, we could speak of translation as the connection between two expressions of one and the same reality, in our case the connection of koini expressivity and English expressivity.

Because the English text is the side in this connection which the translator builds, there is more to be said about the English text, with the above three-dimensionality of English words in mind. First, as much as possible (and this is an application of the three points made above), translation choices should be homogenized. One Greek word can be often (if not always) translated with the same English word, unless very distinct meanings are brought to the surface in its different uses. Second, in my personal opinion, by and large Anglo-Saxon words will relate the bluntness of the Scriptures (and the Fathers) better than Latin. Yet, as a rule, Anglo-Saxon words which have fallen out of use and general

comprehension ought to be avoided. For example, "sanctify" is now preferable to the wonderful "hallow," whose meaning has been largely lost. Third, often the compositeness of Greek verbs can be related well in English through phrasal verbs. For example, the composites of βάλλω "to throw" can be translated as follows: ἐκβάλλω to throw out, ἐπιβάλλω to throw upon, καταβάλλω to lay down, περιβάλλω to cast around, clothe, προβάλλω to put forward, bring forward, send forth, ἀμφιβάλλω to throw around, cast a net. This preservation of koini compositeness is also possible with other parts of speech, but it is more difficult.

The following resources can be particularly for the pursuit of the three-dimensional semantic range of koini words:

Koini lexica

Johan Lust, Erik Eynikel, Katrin Hauspie, *Greek-English Lexicon of the Septuagint*. 2 vols. Stuttgart: Deutsche Bibelgesellschaft, 1992, 1996. Revised and reprinted in 2003. Exhaustive and unequaled as a reference work.

Takamitsu Muraoka, *A Greek-English Lexicon of the Septuagint*. Louvain/Paris/ Walpole, MA: Peeters, 2009. Not comprehensive, but very usable.

Johannes P. Louw, Eugene A. Nida, *Greek-English Lexicon of the New Testament based on Semantic Domains*. 2 vols. New York: United Bible Societies 1988. Difficult to navigate, because the words are listed by semantic domains, but an unparalleled tool in discerning differences between synonyms.

Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Literature*. 3rd edition. Chicago: University of Chicago Press, 2000. Exhaustive. It has an abbreviated and more practical edition, listed next.

Fredrick W. Danker, *The Concise Greek-English Lexicon of the New Testament*. Chicago: University of Chicago Press, 2009.

Franco Montanari, *The Brill Dictionary of Ancient Greek*. Leiden, Boston: Brill, 2015. It covers, quite exhaustively, the ancient Greek lexicon up to the sixth century AD. It is quickly becoming an indispensable work.

E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods from B.C. 146 to A.D. 1100*. New York: Charles Scribner's Sons, 1900. Comprehensive, still useful, but the definitions are often too simple and the English is outdated.

G. W. H. Lampe, *A Patristic Greek Lexicon*. Oxford: Clarendon Press, 1961. Not comprehensive, but thorough in the entries it offers, very useful, and still the only actual lexicon of patristic Greek in English. It has a particular focus on theological vocabulary.

Etymological dictionaries

Robert Beekes, *Etymological Dictionary of Greek*. 2 vols. Leiden: Brill, 2010. Reliable, but not always representing the consensus of specialists and containing small errors and typos.

Carl Darling Buck, *A Dictionary of Selected Synonyms in the Principal Indo-European Languages: A Contribution to the History of Ideas*. Chicago, London: University of Chicago Press, 2008. Particularly useful for the proper understanding of synonymy within a language and across IE languages.

Pierre Chantraine, *Dictionnaire* étymologique *de la langue grecque: Histoire des mots*. Paris: Klinckdieck, 1999. To be used with caution because, although updated, it does not take into account the latest theories.

Hjalmar Frisk, *Griechisches Etymologisches Wörterbuch*. 3 vols. Heidelberg: Carl Winter Universitätsverlag, 1960-1972. A truly monumental work unsurpassed in references, but slightly outdated.

Julius Pokorny, *Proto-Indo European Etymological Dictionary*. Dnghu Association, 2007.

Calvert Watkins, *The American Heritage Dictionary of Indo-European Roots*. Boston: Houghton Mifflin Company, 1985. A wonderful survey of select PIE roots, with their remnants in subsequent languages, including ancient Greek and English.

II. Translation Philosophy and Practices

This second "note" is not meant to cover my entire translation philosophy and practices, in an exhaustive way, but rather only its most important aspects, as least as I see them. I will number these points only for the sake of easy reference, as I will appeal to them in the next "note" on particular translations.

§1. First and foremost, I think a translation needs to tend to what I call "the fluency" of the Church, that is, to the fact that, although in different languages (or in different dialects within the same language), the Church speaks in one voice through the centuries.[1] For example, when engaging in scriptural translations, it seems fundamental to me to produce a text which is also aware of its liturgical uses. To put it more bluntly, I find it to be a grave error to translate the same text in one way in a scriptural translation and another way in the liturgy. This is a grave error for many reasons, including the fact that, when one reads such scriptural translations, one will not recognize the oneness the Scriptures share with the liturgy, and when one is in church one will not hear the voice of the scriptures. Several well-known examples should suffice for my point:

i. This disconnect goes even to simple expressions, such as to "the age(s) of age(s)," which is kept as such in liturgical translations, but, in most Psalter translations, it is "for ever and ever."

ii. A specific example is 15:3, which is commonly rendered as "unto the saints that are *in His land* hath the Lord made wonderful all His desires in them" (DJ) or "in the saints who are *on his earth*, in them he has made wondrous all his will"

1. See similar arguments in Fr. Ephrem Lash, "Translating Liturgy," *Logos: A Journal of Eastern Christian Studies* 39 (1998): 191-224.

(DS). This translation is at most a paraphrase of the difficult Greek, probably done for the sake of intelligibility. But, as much as this paraphrase retains some sense of the Greek text, it nevertheless disconnects it entirely from its liturgical life. Specifically, in Orthodox liturgy the first half of the verse is the stichos of the aposticha for martyrs. Doubtlessly, "the saints that are in His land" will not work in this reception of the phrase, as it lacks any obvious connection to martyrdom. Therefore, the stichos will have to re-translate this psalm verse in another way. My translation, "The Lord was wondrous to the holy ones who are in his earth," is meant to be mindful of the liturgical reception of the verse.

iii. Another example is 67:15, which truly refers to "fat" mountains and "curdled" mountains and on which Fr. Ephrem Lash had splendid things to say.[1] As he points out, the line has been traditionally understood in reference to the incarnation: Christ is the fatness of our life and the thickness curdled in the womb of the All-holy. Fr. Ephrem finds these two images in many hymns around the incarnation. Yet, many translations—with the notable exception of PAS—soften this language (e.g., "rich" and "of plenty" in DJ, "sweet butter" and "of richly sweet butter" DS), thus disconnecting it from this theological and hymnic reception, not to mention discarding from our reader shoulders the burden of the metaphor.

iv. Several examples can come from inclusive translations. Of course, inclusive translation has its function, doubtlessly, because gendered language in Greek has at times an inclusive meaning and because it is at times simply a matter of convention. But this is not always the case. Thus, inclusion can be overdone. Particularly in two cases: first when the gendered

1. Lash, "Translating Liturgy," 201-204.

language has a gendered scriptural referent, and second, when the reception history makes sense of the language as gendered. Three examples should suffice for this point:

a. 102:7 refers to "sons" (in my translation, "He [the Lord] made known his ways to Moses, to the sons of Israel his wills"). Yet, many translations have here "children" (e.g., DJ). This is a mistake because the verse clearly refers to the revelation at Sinai and the revelation at Sinai was given to men (cf. Exod 19:15), which experience is replicated, in my opinion, in the Lord's choosing of twelve men for the second Sinai, as it were. My point is not that women are in any way inferior to men or are excluded from revelation, but rather that the reference to the Sinai tradition is lost with the translation "children." Just as referring to the twelve apostles as "children" of Israel—and short of identifying them by other means—would lose the connection to the gospel.

b. On the other hand, Jerusalem and Sion are always feminine in Greek, as they are in Hebrew. Keeping their references gendered is the only way to make sense of certain passages which refer to an unprecedented "her," such as 5:1 (superscription) and 118:56 (see comments on these verses in the next chapter).

c. In contrast, Israel is always masculine. This is important, especially for the understanding of 80:5. In this verse some translations ignore "him" because they, most probably, do not understand the precedent to be "Israel"; others translate as "it" (PAS).

v. A very important example of the fluency of the Church has to do with the peculiar or striking details of the Greek text, the *aporia* or difficulties, to use a patristic term. These have received the most heightened exegetical attention in the Fathers of the Church. A translation which smooths out

these rough spots not only threatens this connection (and, consequently, the intelligibility of the Fathers), but, more fundamentally, presents a hermeneutic, a way of perceiving the biblical text, which is not patristic. For these reasons (and others), I am convinced that, as a matter of principle, a difficult Greek text should be translated with a difficult English translation, or that, rather, the difficulty in the original should be preserved in our translations in one way or another. One example should suffice. The verb ἐξερεύγομαι (44:1, 118:171, 143:16, 144:7) is not done justice with "pour forth," as some would have it (PAS, DJ). Rather, the verb mostly refers to the physical act of vomiting, and its use for the act of praising is indeed very striking. This, of course, has not escaped the attention of the hymnographers, as Fr. Ephrem Lash pointed out.[1] To keep it more striking than "pour forth" or "utter" (Fr. Ephrem's own choice), I opted for "pour out," which is arguably the closest phrasal synonym to "disgorge," the verb Fr. Ephrem wished it would sound well liturgically.

§2. Another general point can be made in relation to the previous one: bad Greek ought to be identified (as difficult as this is, given our familiarity with it) and it should be translated with bad English. This argument comes into clear focus once one understands, for example, that the Septuagint translators made a conscious decision to translate certain Hebrew phrases literally, a decision which indeed generated very bad Greek, certainly unintelligible to many of its ancient hearers/readers. In my opinion, such conscious choices should be acknowledged and respected as a matter of principle, and the unidiomatic Greek of the OT should be reflected in its English translation. If for no other reasons, at least in order to hold the hearers of the English

1. Lash, "Translating Liturgy," 199-201.

translation under the same hermeneutical pressures as the hearers of the original Greek. After all, as I said in the previous chapter, this passing down of the hermeneutical pressure from the hearer of the original text to the hearer of a translation is an essential aspect of the interpretive ideal to relive the life within the text. If a translation is more than a lexicon swap, as I am convinced it is, this replication of hearing conditions, as it were, is essential. A few examples should illustrate it well this point about unidiomatic Greek:

i. ἀπὸ μακρόθεν, "from afar off" in my translation (e.g., 37:11), is a word for work translation of the Hebrew *mrḥq* and it is really bad Greek. It is truly unintelligible Greek. Certainly "afar off" (PAS, DJ) does not represent this choice at all.

ii. In 62:3 the Hebrew *mḥyym* is translated literally as "than lives," in the plural, although the sense of the Hebrew noun is singular. This is again bad Greek, nonsensical. Yet, without exception the English translations I have consulted have the noun in singular form. This choice makes little sense also in light of the fact that some Fathers extracted a lot of meaning from this peculiar plural (e.g., Athanasius, Cyril, Evagrius, Origen, etc.).

iii. "Bloods" in the plural (e.g., 58:2) is also as peculiar in Greek as it is in English. It is very rare in Greek before the Septuagint and confined to the liberties of the poetic and dramatic styles.

iv. In 102:6, the OT most probably translates word for word the Hebrew *'sh ṣdqwt* (as in MT) into the unintelligible ποιῶν ἐλεημοσύνας "who makes mercies" ("performeth deeds of mercy" in PAS and DJ). Mercy is not naturally "made" or "done" in Greek, so this word-for-word translation of the phrase is intentionally bad Greek (also in 17:51, 108:16). Therefore, I also translated the verb ἐλεέω with "to make mercy," rather than "to show mercy," (e.g., 114:5).

The phrase δεξιὰ κυρίου ἐποίησεν δύναμιν "the right [hand] of the Lord made power" (117:16) is a word-for-word translation of the Hebrew *ymyn yyyy 'sh ḥyl*. The noun "power" works in Hebrew adverbially, as in "powerfully," so the Hebrew makes sense, but the situation in Greek is entirely different; the use of the noun has no adverbial sense. Therefore, English translations with an adverb also make little sense (e.g., "mightily"), nor the translation of "power" with "mighty deeds" (DJ).

vi. The double use of a verb (the same verb in a personal mood and in a participle, as in 117:11 and 18, or in 131:16) or the verb with a cognate accusative (as in 115:8) are typical Hebrew formations. Yet, as much as they are real cacophonies to a Greek ear, they were preserved in OT. Nevertheless, many English translations of the Greek do not keep them (e.g., for 117:11 "surrounding me they compassed me" in PAS, "kept me in on every side" in DJ).

vii. The expression ἐν γενεᾷ καὶ γενεᾷ translates word-for-word the Hebrew *bdr wdr* (e.g., 89:1). The sense of the Hebrew is "in all generations," since the Hebrew can form the superlative by mere repetition of the same nominal, just like in such well-known expressions as "the holy of holies" and "the song of songs." Yet, such repetitions make no sense in Greek.

viii. The doubling of a relative pronoun with another pronoun (particularly in the genitive, but not only) is also terrible Greek, and it is again a word-for-word translation of Hebrew possessive phrases. E.g., πόλις ἧς ἡ μετοχὴ αὐτῆς in 121:3. I decided to mark these by doubling the possession, just as in Hebrew and Greek: "whose portion of her." 103:9 has such a construction with the accusative (see comments in chapter III).

ix. A special mention deserves the definiteness and indefiniteness of certain phrases. The translators of LXX often kept in

translation the definiteness of Hebrew. More often than not, this means that many genitival constructions of Hebrew (as in "house of Lord") are translated word for word without definite article. In other words, the Greek text indicates definiteness in the Semitic way of Hebrew.

x. The phrase εἰ μὴ ὅτι "if not that" (e.g., 93:17) most probably translates the Hebrew conjunction *lwl'/lwly*. It is not a naturally Greek way of setting up a negative conditional clause.

§3. On a related note, it seems to me to be very important that, as I already mentioned in the previous chapter, we realize that early Christians used an Old Testament vocabulary, that the early language of the Church is pre-Church. For this reason, a translation such as mine should relate this vocabulary as it was heard by its earliest Jewish and Christian hearers. Moreover, this is also the way in which Orthodox liturgy still hears it and integrates it. This perspective impacted my translation in ways which may be surprising. Three well-known examples should suffice:

- *ekklisia* is "church" in my translation.
- *hristos* is "christ."
- *evangello* is "to proclaim the gospel." See note on this choice below.

§4. For reasons which I already expounded in the first chapter, it has also been an expressed desire of mine to keep as much of the ambivalence and polyvalence of the original text as possible. In other words, I have carried my translation with the goal of having its reader ask of it all the questions he/she would ask of the original Greek, not fewer.

To the reasons from the first chapter I must now add one more, which is particularly relevant to the psalms: the maintaining of the original fluidity is not only a matter of fidelity to the text, but also one of fidelity to its practical or interpretive life. To rephrase this in more depth, a translator's concern to maintain the original text as much as possible includes the maintaining of how it is

practiced. After all, the scriptural text exists (or at least it is meant to exist) only in a practical state. Let me make it clear: this point is not textual-critical or historical. It is not driven by the desire to (re)construct the best possible text-form in its "reception history" (whichever way one defines "best"). Rather, it is driven by the desire to preserve the psalms as they are being experienced in their prayerful practice.[1] Thus, throughout early Jewish and Christian exegesis, the interpretations of the Book of Psalms have borne—more than the interpretations of any other Old Testament books—the additional burden of identifying its speaker(s). For example, both the classical rabbis and the Church Fathers had the intuition that the psalter is a voice seeking appropriations.[2] The ancients (and this point, it seems to me, is at the heart of Orthodox exegesis) saw the text not at a historical distance, but rather quite present and actual in one's life. As I put it somewhere else, the holy text was written "to me," "for me," "about me," "in me," and "by me."[3] This, I must emphasize, is not simply a point about how a text is to be read, but rather a point about how the text is written. In this hermeneutic, *the text itself was written to be read in this way*. In this perspective the text is not held under epistemic pressures, under the improper questions "How should we read?" and "What does this mean?" Rather,

1. The current fascination with "reception history," for all the good it does, may still miss this essential point: the essence of reception history itself, or that which reception history itself is made of, is not an intellectual appropriation of the scriptural text, driven by questions of method and meanings, but it is rather fundamentally ascetical.

2. Among the many Christian testimonies, St. Athanasios of Alexandria's *Letter to Markellinos* is of particular note. The excerpt provided on page xv attests to this. A very useful entry point into ancient rabbinic exegesis is James Kugel, "Two Introductions to Midrash," *Prooftexts* 3 (1983): 131-155.

3. Silviu N. Bunta, "For a hermeneutics of referent: On the Sinai Tradition and a Reinterpretation of 'Covenant'" (forthcoming).

the pressure is exclusively ascetical and the only proper question is, "In the speaking of this text, what am I revealing about my life?"[1] In sharp contrast, modern historical criticism—which is terribly wrong, anachronistic and inept, for such texts—runs on a distant, historical approach: the underlying assumption is that the Bible, including the Psalms, speaks to us from a distant past. Therefore, the method is analytical, the referential system of the text is strictly historical.

To go back to my translation point, it is with these considerations in mind (and not with any textual critical considerations) that I consider the maintaining of the polyvalance and ambivalence of the original text to be essential. To put it in a few words, *the fluidity of the text is part and parcel of the exegetical process, which is the appropriation of the text by the reader.* Only an epistemic approach desires and requires a fixed text, one which does not frustrate intellective efforts. While a spiritual appropriation of the text, quite on the contrary, grows in and with a text which accommodates it. And this accommodation happens not only through generations, but also, and equally importantly, in one's own life. It is rather essential that the same text is the very words of a reader at *all* the different stages of the reader's spiritual maturation. This means that the same text reads and "is true" in different ways in different appropriations. The understanding of this point is particularly important in the translation of the Psalter, this quintessential speech in search of speaker.

With these in mind, I myself tried to maintain the polyvalence and ambivalence of the original text both at the broader level of the entire text (or of large sections of it) and at the smaller level

1. And this is the very non-historical substance of the so-called "reception history," which, although belonging to this ancient hermeneutic, is constantly in danger of being read through the historical premises and methods of modern hermeneutics.

of a phrase or a word. I will address these separately. First, at the broadest level:

i. The versification of many existing translations follows either the one of LXX or of the Hebrew text. In my opinion, this is problematic, since–it seems to me–versification is in itself an act of interpretation. As opposed to these translations, I chose to follow closely the versification of the ecclesial text-form. The conventions of closing a line have been introduced on page ix.

ii. Punctuation is another form of interpretation. To put it differently, every use of punctuation takes away from a text's polyvalence. Therefore, I have kept the punctuation of the ecclesial text-form which I am translating here, which is minimal. First, it does not mark exclamations or quotations. Second, inside a line it only marks small breaks, equivalent to our comma and semicolon. Yet, it uses these small breaks not only for grammatical purposes, but often against grammar and even intelligibility (e.g., 102:5), mostly in order to split the lines into their customary breaths (short breaks in recitation).[1] I have done the same in my translation. Third, as noted above, in many Psalter manuscripts and old editions (not only the ones translated here) the end of every verse or line is marked invariably the same way, even if it ought to be a question mark. I have done the same with one exception: I kept the question marks. It seems to me an English translation without question marks would not work. Yet, the only other punctuation I have used for ends of verses is the period.

iii. I find the use of quotation marks in the translations which I consulted particularly problematic. First and foremost, because, again, the manuscripts themselves do not mark quotations as also do not do their modern ecclesial editions.

1. And indeed traditionally the psalms are recited with these small breaks between the two halves of a verse, in a sort of melody of breathing.

Second, it is not always easy to determine the end of direct speech. Rather, more often than not, it is not clear where a quotation ends.

iv. Also, one is to be aware of the English expectation for completeness and intelligibility. In my opinion, this is to be rejected as much as possible. I think this is to be so, because the incomplete nature of the Greek text is an essential aspect of its polyvalence. Many earlier translations of the Psalter, including ancient, have kept this incompleteness.

But more must be said about fluidity at the level of phrases and words. For example:

i. I decided not to capitalize pronouns referring to God, just the way the original Greek text does not. As a matter of principle, I think we should avoid mannerisms which go beyond the ones of the ancient texts themselves. Certainly, the ancients cannot be accused of being irreverent.

ii. The verb "to be" is not always used in Greek. This, of course, makes for some ambivalence. For example, in certain situations it is not clear whether the verb is implied in the indicative or in the imperative, that is, "is" or "be" (such as in "Blessed is God..." or "blessed be God..."). Intelligibility sometimes requires that the translation chooses, but whenever intelligibility is not entirely sacrificed for the sake of this ambivalence, I have skipped the verb and marked this omission with an em dash.

iii. Keeping the metaphors, rather than solving them, for reasons already discussed in chapter I. For example:

   a. For these reasons and others, fully explained in section §8, I decided to keep the metaphor of *κατανύσσω* and translate it with "to be pierced." Of course, translating a metaphor literally does not always work.

   b. What I rendered in 63:6 as "a bitter thing" is rather, literally, "a sharp thing," but the English "sharp" does

not carry the non-literal sense which is needed here, so I translated the Greek metaphor "sharp" with the English metaphor "bitter." Nevertheless, there is some justification for my choice in the history of the Greek adjective itself. Already in the sixth century BC it came to be opposed to "sweet" and form such new words as γλυκύπικρος, "sharp-sweet," which is, of course, best rendered as "bitter-sweet" (used in James 3:11).

c. "To be manly" (ἀνδρίζω) has the metaphorical sense of "to be courageous." Arguably, this is the sense in both of the occurrences of the verb (in 26:18 and 30:29). Nevertheless, as controversial as my literal translation may be, I decided to keep the metaphor for a specific reason: when being "male" is offered as an ideal in early Christianity, it is so offered not as a gender, but rather either as androgeneity or, more frequently, as an ascetical state which exceeds gender differentiation and all human fragmentation.[1] Therefore, with respect to the

1. On this see April DeConick, *Seek to See Him. Ascent and Vision Mysticism in the Gospel of Thomas* (Leiden: Brill, 1996), 18-20, and—setting aside some of the interpretation—the evidence amassed in Elizabeth A. Castelli, "'I Will Make Mary Male': Pieties of the Body and Gender Transformation of Christian Women in Late Antiquity," in *Body Guards: The Cultural Politics of Gender Ambiguity* (ed. Julia Epstein and Kristina Straub; New York & London: Routledge, 1991), 29-49, and Daniel Boyarin, "Paul and the Genealogy of Gender," *Representations* 41 (1993): 1-33. On the topic of maleness and genderedness in early Christianity, much more accurate literature (that is, which understands the fundamentally ascetical framework of Christian life and its expressions) exists on later Church Fathers, such as St. Maximos the Confessor. See particularly Lars Thunberg, *Microcosm and Mediator* (2nd ed.; Chicago: Open Court, 1995), 131-154, 373-381; Doru Costache, "Living above Gender: Insights from Saint Maximus the Confessor," *Journal of Early Christian Studies* 21 (2013): 261-290; Kari Kloos, "'In Christ There is Neither Male nor Female': Patristic Interpretation of Galatians 3:28," *Studia Patristica* 39 (2006): 239-244.

commandment form of the metaphor in the psalms, I suspect that it is given equally to both women and men, as such an ascetical ideal.

d. A point has already been made about the semantic range of a word. An example should suffice here. *Διακύπτω* carries the sense of stooping to peer through, and in order not to lose this range I decided to translate it with two verbs: "to stoop and peer."

§5. Relatedly, it can be reasonably argued that even the word order of the Greek—which often follows the word order of the Hebrew and, therefore, is not natural—is an interpretation. I suspect our earliest translators had a sense of this since they respected the Greek word order quite a lot, even if it was very unnatural in their respective languages. So, should we make an effort to respect it, too?

§6. Similarly, as one reads the psalter in Greek, one becomes immediately aware of the fact that it is a text for recitation, that it is fundamentally an oral text (as antinomical as this phrase sounds). This concern should also guide a translation. In other words, translations should be made not for how they simply read, but for how they read out loud. The following examples should illustrate this desire:

i. I purposely avoided homophones in translation. For example, for several months the plural noun form *δικαιώματα* continued to be rendered in my translation as "rightings." To me, conveying the fact that with this noun we speak of corrections and not simply of commandments was even more important than using a common English word. The argument which convinced me to settle eventually for the common "precepts" was not lexical, but rather one of sound: the word is indistinguishable in sound from "writings."

ii. A second example comes from a well-known talk by Fr. Lash Ephrem.[1] In 1998 he pondered publicly on rendering the Greek μακάριος with "blest." At the end of his talk he decided against it, but not for the same reason for which I would. My reason is that these days "blessed" holds its proper disyllabic pronunciation only in hymnography, but, under the pressures of common speech, it seems to have lost it in recitation, including in the recitation of the psalms. In other words, the distinction between blessed and blest would have been lost in recitation. I will return to the issue of translating μακάριος (and to Fr. Ephrem's reasoning) in the entry on "happy" in section §8.

§7. Also, the language of the Psalter requires an extraordinary attention to details, since its language is often peculiar and particularly difficult. Attention to details is particularly important for many reasons. For example, allusions are often carefully worked through details and the loss of these details means the loss of the allusion. I am not referring here only to allusions which the Psalter makes to other texts or traditions, but also to allusions which other texts or traditions make to it. The following are only some examples of the Psalter details which require particular attention:

i. Unlike in English, in Greek the use of the personal pronoun as a subject is not required grammatically and is therefore often emphatic (see Gram I:73-74). I have indicated these emphatic pronominal subjects in different ways, particularly through repetition of the pronoun, use of reflexives ("he himself"), the phrase "it was" ("it was I who"). The most glaring example is a case of mirroring emphases in 142:11 and 14:

1. The part relevant to my point is reported in Peter Galadza, "Translating the 'Septuagint' Psalter into English for use in Byzantine Christian worship: the state of the question and several proposals," in *Studies on the liturgies of the Christian East* (ed. Steven Hawkes-Teeples et al.; Leuven: Peeters; 2013), 59-100, here pp. 92-93.

"for you, you are my God" stands in clear and emphatic contrast with "for I, I am your servant." Many translations do not mark this emphatic use in any way. A notable exception is NETS.

ii. Use of the pronouns "one," "everyone," etc., with immediately preceding negative verbs is peculiar, since Greek has the adjective "no one." This, it seems to me, gives the negation a particular emphasis. An example is the phrase from 142:2 which I translated as "for everyone living will not be righteous before you."

iii. The double negative οὐ μή (not mutually canceling as the English double negative) carries a particular emphasis which, before LXX, was more proper to poetic style than prose, but which LXX uses in all its genres. Including in the psalms. All translations which I have consulted ignore these emphatic negatives, but I decided to translate them with a repeated verb (such as in 9:28).

iv. Suffixes must also be treated with attention. For example, the suffix –ώδης comes from ὄζω ("to smell") and it has a stronger sense of actuation rather than of resemblance or approximation. Therefore, it is not the equivalent of the English suffix –like, at least formally. The sense of resemblance or approximation is carried by the suffix –ειδής, from εἶδος ("form"). I tried to retain this distinction (however formal and not semantic) by avoiding "like" in any –ώδης adjectives.

v. Also preferably a negative noun or adjective would be translated with a negative noun or adjective. Arguably, "unwicked" is not the same as "good."

vi. Questions with μή (e.g., 29:11, 40:9) are not the same as questions with a non-negated verb (as in DJ, PAS, LM), but rather expect or anticipate a negative answer. Therefore, these need to be translated differently. I chose to translate them still in the negative, but with the adverb "surely" in

order to indicate the aforementioned anticipation (as also does NETS).

vii. Relatedly, the place of the negation is important in Greek. A negation usually determines the word which immediately follows it, whether this is a verb or not. Most English translations simply negate the verb, but this is a mistake. For example, 102:9 has "not according to our iniquities has he done to us." If the verb itself is negated, as in "he has not done to us according to our iniquities," the possibility remains open that the Lord does not necessarily do anything else; he simply does not do to us according to our sins. Yet, this possibility of divine inaction, as it were, is not there in the Greek. The Greek negates a manner of divine action, not divine action itself. Rather, the negation in the Greek presupposes divine action in other manners.

viii. LXX also often asks God, literally, to "incline his ear." For example, in 85:1: "incline your ear." Yet, many translations (with the notable exceptions of EL, LM, and NETS) have this phrase as "bow your ear." Needless to say, this is a peculiar mistake, since ears generally do not bow. Rather, in English too ears incline, and this is exactly what the Greek verb in the phrase means.

ix. A special note should also be made of the Greek participle, because it has no sense of distance, but only of gender.[1] Therefore, translating a participle with constructions such as "that/those..." "this/these...," or "him/her/them..." is wrong, because these English pronouns—demonstrative and personal—have an innate sense of distance. For example, the participle in 17:49 is often rendered either as "them that rise up against me" (DJ), or as "those that..." Yet, notice how these two translations of the participle give a distinct sense

1. Eventually it also loses any sense of time it initially had, being left only with the sense of aspect.

that the psalmist is speaking from an observational distance from the ones who rise up against him. Yet, there is no such sense in the original Greek. This is why, when a Greek participle cannot be translated well with an English participle (and I made all efforts to do this), I translate the latter with "the one(s) who...." My translation of this particular participle is "the ones who rise up against me."

x. On the other hand, Greek is very precise in terms of distance in pronouns, just like English. "This" is markedly different from "that." Moreover, as I argued elsewhere the Scriptures in general make careful use of distance and proximity in their words, mostly for eliciting the participation of the reader/hearer at the scriptural "event," and identification with its "characters."[1] Therefore, this careful use of distance and proximity should be carefully observed and preserved in translation. For example, 47:14 is translated with "He is our God" in DJ, although the Greek text-forms invariably have "For this (οὗτός) is our God." Also, see in the next chapter the comments on 22:5.

xi. The Greek *telos* (τέλος), although it means "end," this "end" is not only a matter of time. It is also "end" in terms of quantity or quality, a sort of highest degree, including the highest degree of reality. Therefore the frequent phrase *eis to telos* should not always be translated as "to the end" (so DJ), which in English carries almost exclusively a temporal sense. Rather, more often than not, the Greek phrase means something like "utterly" or "truly." A good example is probably 88:44, where the sense of "utterly" is doubtless. After all, the question "how long will you turn away forever" (as some would have it) makes no sense. DJ cannot take the phrase in any non-temporal sense, and therefore, although claiming

1. See particularly "For a Hermeneutic of Referent: On the Sinai Tradition and a Reinterpretation of 'Covenant'," (forthcoming).

to follow ecclesial text-forms, have no other recourse but to split the question, which is not split in these text-forms: "How long, O Lord, wilt Thou turn yourself away? For ever?" (DJ).

xii. The prepositions ἐξεναντίας and ἐνώπιον do not mean simply "before" (as they are usually translated in the texts I consulted; so almost invariably in DJ), because they have also a confrontational sense, something like "opposite to" (as in 38:2, for example). So a better translation is "in front of." This is particularly important in 105:22, which clearly has the sense that Moses stood in God's way, in order to block his descent to Israel. Mere presence is expressed in Greek in other ways, such as with παρά (both as a preposition and a prefix, cf. παρίστημι in 5:4), ἐν, etc.

xiii. The conjunction ἵνα τί (or ἱνατί) can be translated as "why?," but it carries the specific sense of purpose, never of cause. Therefore, a more specific translation than "why?" is "for what purpose?" or "what for?" Given how inaesthetic the former is, it seemed to me that I could only opt for the latter, hoping that it would not be taken in reference to reason. In koini, in order to inquire specifically about the reason, one may use—among other means—διά τί. Arguably, the most generic "why?" is τί.

xiv. It is important to understand that in koini the feminine pronoun αὕτη is not used for facts. Rather, Greek prefers the neuter τοῦτο. Therefore, when the feminine pronoun appears without antecedent, it cannot be simply assumed that it recapitulates the idea of the preceding sentence. Therefore, in these situations I preferred to retain the peculiarity of the pronoun and I translated it with "she." When the antecedent is clear, I conformed the pronoun to the gender of the antecedent. See also comments in II. §1.iv.b and II. §1.iv.c.

§8. Finally, I think in translating one is to strive for consistency as much as possible. It is very difficult to replicate in today's English the wonderful strategy of the old Slavonic translations, to translate one Greek word with one and the same Slavonic word. English no longer submits to such homogeneity. Yet, in my opinion, this strategy should still be an ideal, sought and followed as much as possible. In this translation I strove for this ideal. The following words have been translated the same either in all circumstances, or in most of them:

–affliction θλῖψις. The concept is dominant in the Psalter. There is not only the noun θλῖψις, which has the basic sense of pressure or a rubbing together exerted to the point of crushing, but there are also the verbs θλίβω, which means to squeeze, to crush, and ἐκθλίβω, which means to squeeze out.

–anger, θυμός, as opposed to wrath, ὀργή.

–awaken, to ἐξεγείρω. By this consistent translation I kept the distinction from ἀνίστημι "to make to stand again."

–call upon, to ἐπικαλέω. I decided to keep the more exact meaning of the phrase, although its use in the psalms seems to be, to a certain extent, poetic preference more than semantic exactness.

–come before, to προφθάνω. It means "to anticipate" or "to go before."

–confess, to ἐξομολογέομαι. I have kept the two cases which follow the Greek verb, the dative and the accusative, because they also work in English: the dative (confess "to" the Lord, used both in the sense of confess "regarding" and of confess "toward"), and the accusative (confess the Lord). It seems to me that keeping the dative is particularly important for two reasons. First, it is used at times in parallel with other datives (e.g., 7:17, 17:50, 91:1) and this parallelism is particularly poetic. Second, at times the verb takes a direct object in the

accusative (and even two direct objects) and this distinction ought to be marked (e.g., 88:4, 106:8).

–chant, to ψάλλω, sing, to ἀείδω. My translations are meant to preserve the distinction between ψάλλω and ἀείδω.

–christ. χριστός. The option to transliterate this word rather than translate it (with "anointed") should not be surprising, given the stated purpose of this work to produce a translation of the Septuagint as (most of) the earliest Christians and Jews would have heard it. It should be kept in mind that at the time Christ or Messiah was a widespread word and it was Jewish before it was also Christian. By and large, many forms of Judaism in the last centuries of the pre-Christian era and in the first of the Christian era were Messianic, and Christ/Messiah was an understandable choice for the title of the One they were expecting, given its scriptural foundation.

–dark γνόφος, darkness σκότος. The two terms are somewhat synonymous in Greek. Yet, it seems to me that, in one way or another, it is important to mark their distinction, at least for the sake of allusions. For example, γνόφος—the much rarer of the two in OT—has a particular association with the Sinai revelation, due to its use in Exod 20:21. It is used twice in the psalter precisely with this allusion—in 17:10 and 96:2.

–for this διὰ τοῦτο. As I already stated, to me it seems important to retain as many of the quirks of Greek as possible. This phrase, for example, gives to the hearer a sense of the proximity of its subject, or at least it solicits an affective hearer. Unfortunately, English goes the other way with the common "*there*fore," toward distance. This is why I decided not to use this English translation.

–forgiving, to be, to make forgiving or forgiveness ἱλάσκομαι. I purposefully avoided language which was generated later on by foreign theological frameworks (particularly forensic), such as "atonement," "propitiation," etc.

–gladden, to εὐφραίνω. There is one important point to be made here: εὐφραίνω is a causative verb. In the active it means "to make glad," and not "to be glad." Yet, the so-called "passive" forms of it have a dual sense: a truly passive sense of being gladdened by someone else, but also an intransitive-stative sense of being glad.[1] In the absence of an agent ("by someone/something') it is difficult to distinguish between the two, and one is left to consult previous translations of the koini text and the MT. Yet, even these are not always useful. Therefore, I consistently translated the "passive" forms of the verb as "to be gladdened," hoping that they are not taken as truly passive, as in "to be struck," but as intransitive-stative, as in "to be cold."

–gloom, to σκυθρωπάζω. This verb (used in 34:14, 37:6, 41:9, and 42:2) does not mean crying for or about something, or "to mourn." Rather, it indicates being in a sour mood, being sullen. The best sounding English translation I could think of is "to gloom."

–happy μακάριος. Why translate this word with "happy" when "blessed" is its traditional translation? Simply put, because "blessed" is also traditionally the translation of εὐλογητός. Yet, there is a radical distinction between the two Greek words. For example, God is not μακάριος, people are. But God is εὐλογητός. It is regrettable that English has not developed a translation of the verb εὐλογέω in its constitutive parts, as other Indo-European languages did (such as Italian with *benedire* and Spanish with *bendecir*).[2] Moreover, there is no other good way to translate εὐλογέω but with "bless." Therefore, primarily in order to distinguish between εὐλογητός and μακάριος (for which, ironically, "blessed" would have

1. On the non-passiveness of the "passive" forms of the Greek verb see also my observations in Gram I:125.

2. The English translation would have been something like "well-speak."

certainly worked better!), I decided to translate the latter as "happy." Of course, I am not using this word with the secular and psychological sense with which it is mostly used today. Nevertheless, despite this use, it still works, as the wonderful translation of the Hebrew psalms by Robert Alter proves. After all, the only thing required for it to work for its hearer is for the latter to understand how the ancient psalmist saw happiness. Arguably, this ascetical effort of taking over someone else's life, the psalmist's in this case, is the effort required of us, post-modern hearers, in relation to all words. Thus, the expectation to understand "happy" in ways which are not post-modern is not any different from the manner in which a translator expects the reader to know that the Psalter's "nation" is not the "nation" of the post-Romantic world, or that its "blessed" itself does not have a secular and psychological sense. Let me emphasize that this expectation is not a matter of imagination—a word which was as loathsome to the ancient interpreters of the Scriptures as important it is to the speech of today's academic theology—but rather one of asceticism. In other words, this is not a matter of an epistemic and/or psychological process, which is inevitably anchored in the ego, in the self's intellectual and sentimental abilities, but one of appropriation of someone else's life through a denial of one's self. To revisit Fr. Ephrem Lash's lecture on the topic, after reasoning out loud a long list of arguments in favor of replacing "blessed" for μακάριος, he decided against all of them with the following reasoning: "On the other hand, it could be argued that English seems to have gotten along quite happily without making the distinction and there is no need to try to introduce it now."[1] I beg to differ. I do not think this is the case, at least not any longer.

1. Galadza, "Translating the 'Septuagint' Psalter," 92-93.

If the matter would be brought to church-goers, I have no doubt that the vast majority of them would think that the blessing in "blessed is the man" of 1:1 (with μακάριος) is the same as the one in "blessed is the kingdom of the Father and of the Son and of the Holy Spirit" (with εὐλογέω).[1]

–high. The expressions of height, so to speak, have been translated as follows: ἐν ὑψηλοῖς in those on high, ἐν ὑψίστοις in the highest, ἐν/εἰς ὕψος on high, εἰς τὸ ὕψος to on high.

–holies τὰ ἅγια. English speakers are already accustomed to the phrase "holy of holies." Of course, the expression has a superlative sense, but one can still reasonably ask, "What is 'the holies'"? The answer is this word for which I opted. Yet, another reasonable question would be, "Why opt for a word which an English speaker would not be able to place immediately"? The answer lies in the so-called "reception history" of the phrase. Given the first point made above, it is essential that we have a term here which keeps enough fluidity to accommodate its three different meanings—"the holy things," "the holy ones" (as in saints), and "the holy place."

–human ἄνθρωπος. I avoided the translation "human" as much as possible, simply because it still does not sound good. Yet, I decided to make exceptions in the particular case when there is a powerful point made about the condition of humanity (such as in 38:6).

–kind χρηστός, kindness χρηστότης.

–mindlessness ἀφροσύνη. For the adjective I used "mindless."

–murmur ἀδολεσχέω. The verb carries the primary sense of "to chatter," but in early Jewish and Christian sources it also takes the meaning "to meditate."

–nations ἔθνη, peoples λαοί. The use of these two different words—for lack of better ones–are meant to keep the

1. The blessing which opens the Divine Liturgies of the Orthodox Christians.

distinction between ἔθνη and λαοί. Of course, "nation" is not how we understand the concept today, in our post-Romantic world.

–needy πένης, poor πτωχός. Greek has these two different words for poverty. The first one means beggar, to have to beg for a living, but I didn't find that to be a good English word. The second one means to have to work for a living. Even for a very practical reason these could not be translated with the same word: several times they appear side by side. So I have consistently translated πένης as "needy" and πτωχός as "poor."

–pierced, to be κατανύσσω. The verb is used in 4:5, 29:14, 34:16, and 108:15. PAS and LM usually translate it with "feel compunction," DJ has "be sorry" (!), NETS has "be pricked," and DS "become still in your sorrow" (!). The imagery of being pierced, or of having a pierced heart (as in 108:15) is more complex than the imagery relayed by "compunction." Although the latter term is taken from a Latin word meaning precisely this, "to be pierced," compunction is understood these days in predominantly psychological terms, and not existential, ascetical. Also, "to be sorry" is plainly wrong, and "to be sorrowful" covers the existential sense of wretchedness in 108:15, but not the other three verses in which the verb has a clear penitential sense. Due to the principle of not solving the metaphors (explained in chapter I), I decided to translate literally.

–pity οἰκτιρμός. For its adjective I used "pitying."

–power δύναμις, δυναστεία, strength ἰσχύς, rule, might κραταίωμα, dominion δεσποτεία, authority ἐξουσία. The noun δύναμις is not "power" as authority, but rather as ability. Κραταίωμα means actual, exercised power. The verb κραταιόω I translated as "to strengthen" or "to rule" (the corresponding adjective κραταιός is "mighty"). This is possible particularly

since ἰσχυρίζομαι never takes a transitive sense. Κατακυριεύω is "to lord over," and δεσπόζω is "to have dominion."

–pray, to prayer. As one knows, Greek has a particularly diverse way of referring to different types of prayer. The major Greek words, εὐχή or προσευχή prayer, δέησις supplication, ἱκεσία supplication, αἴτησις petition, πρεσβεία intercession, are just a few such specific words.

–precept δικαίωμα. To me it seems important that the word maintains its polysemy: righteous instruction (or rather instruction for righteousness), righteous act, righteous outcome, righteousness, etc. The most obvious choice would be rightings, but one thing do not recommend it. When heard one would probably think "writings" because it is very rarely used in common speech. Therefore, I opted for precept, which still carries the sense of given in order to correct, even though it does not carry the root "right."

–pursue closely, to καταδιώκω. The sense is stronger than this, it means to hunt down. Yet, I decided against this translation for purely aesthetic reasons: it does not sound good liturgically.

–rejoice, to ἀγαλλιάω.

–rise, to cause to ἀνάστηθι. In the psalms the verb ἀνίστημι ("to make to stand again") is often used in relation to people for coming back from a sort of death or slumber, whether in this life or the next (such as in 19:9, 40:9). There is no indication that this sense is set aside when the concept is used for God, such as in 7:6. And, in order to indicate this divine resurrection, as it were, "be risen" works better than "rise" in the non-causative forms of the verb. This is also the case because there is little danger for this English passive form to be taken as a true passive (as in "the words are spoken"). Rather, it seems to me to sound naturally intransitive-stative (as in "the water is cold"). This preference also maintains the difference

from the similar imperative ἀνάστα, which I translated with "rise" (e.g., 43:27).

–take hold, to ἀντιλαμβάνω, συναντιλαμβάνομαι. Most translators prefer "to help" or "to support" for these verbs, but the sense is more than ὠφελέω (properly "to help"). The basic sense is to take hold of someone or something. Sometimes it has the simpler sense of "help," but not often. For the noun ἀντίληψις I have chosen "upholding." ἀντιλήμπτωρ is "one who takes hold of."

–testament διαθήκη. I have written several articles on how the Hebrew "covenant" was taken in early Judaism in the sense of transmission of property by last will.[1] The Greek term διαθήκη, which in LXX translates the Hebrew *bryt*, means precisely this (and therefore it is itself a good indicator of this understanding). For this reason, when the cognate verb διατίθημι is used in this sense in the Psalter (its primary sense is "to distribute"), I translate it as "to share in testament."

–thoughtful, to be μελετάω. The Greek word himself carries two primary connotations: care and habitual thought. The common translation "to meditate" is problematic. When it comes to what English words can do, as, I hope, it is evident by now, I draw the line at whether they can still carry the sense of the realities in the original text. I am convinced that, unlike "vanity" (which I will discuss next), "meditation" no longer can. The use of this English concept would obscure the differences between, on the one hand, the western Christian meditative practices or the practices of Asian religions, which is what one would instinctively have in mind when hearing this word, and, on the other, early Jewish or Christian practices of μελετάω. For example, on the early Greek Christian side, "meditation" is aptly described as follows:

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1. See particularly "For a Hermeneutic of Referent: On the Sinai Tradition and a Reinterpretation of 'Covenant.'"

> The Sayings speaks often of the benefits of ruminating and meditating upon Scripture. These practices are described in the same general terms as the recitation of Scripture at the public or private synaxis and should not be too sharply distinguished from it. Such an approach to Scripture involved saying the words of a particular text, mulling them over in the mind, chewing on and slowly digesting the words... Meditation was not, as the word has come to imply today, an interior reflection on the meaning of certain words. It was first and foremost the utterance, or exclamation of words, which were gradually digested and interiorized. Meditation on Scripture was an oral phenomenon.[1]

And the early Jewish practice, as much as we reconstitute it, was very similar. A repeated murmuring of a few words for the sake of interiorization, a sort of rummigation (reason for which Robert Alter translates the term not with "meditate" but with "murmur").[2] This explains the parallelism between 118:15 and 118:16.

Therefore, μελέτη is more caring rummigation or embodiment, rather than reflection and any sort of analytical focus. The noun μελέτη I translated as "thoughtfulness." Regrettably I couldn't translate the Greek μελετάω with "to murmur," because it does not mean that. Yet, it seems to me that "to be thoughtful of" relates very well the two connotations of the Greek verb: care and habitual thought. The only issue I see with my translation is that it does not take the preposition "in," as the Greek μελετάω does. This will hinder somewhat certain parallelisms which the Greek verb has with

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1. Douglas Burton-Christie, *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (New York, Oxford: Oxford University Press, 1993), 122-123.

2. Robert Alter, *The Book of Psalms. A Translation with Commentary* (New York: W. W. Norton, 2007), 3. n.2.

other verbs with "in" (e.g., 118:15-16). At the same time, a translation with "to meditate" would have taken the preposition "on," which places the hearer to even greater distance from the text than "of" and which still does not keep these parallelisms.

-vanity ματαιότης. I have translated the noun ματαιότης as "vanity," despite Robert Alter's just insight:

> Qohelet's famous first words, which he will make a much repeated refrain and with which he will conclude the book proper, before the epilogue, are a prime instance of a metaphor serving the function of an abstraction. The King James Version rendered the initial words and all their recurrences as "vanity of vanities". The seventeenth-century translators obviously had the Latin version in mind, with "vanity" suggesting a lack of value, not self-admiration. This choice has actually been preserved, a little surprisingly, in one recent scholarly translation, C.L. Seow's Anchor Bible Ecclesiastes. At least a couple of other modern translators have opted for "futility" and Michael V. Fox, in his admirable analysis accompanied by a translation of the text, insists on "absurdity". The problem is that all of these English equivalents are more or less right, and abstractions being what they are, each one has the effect of excluding the others and thus limiting the Hebrew metaphor. The Hebrew *hevel* probably indicates the flimsy vapor that is exhaled in breathing, invisible except on a cold winter day and in any case immediately dissipating in the air. It is the opposite of *ruah*, "life-breath," which is the animating force in a living creature, because it is the waste product of breathing. If, then, one wanted to line up the abstractions implied by *hevel*, it would include not only futility, absurdity, and vanity, but at least insubstantiality, ephemerality, and elusiveness as well. Because of these considerations, this translation has chosen to reproduce the concrete image of the Hebrew, rendering *hevel* as "mere breath" ("breath" alone doesn't quite work in English)

and representing the Hebrew superlative *havel havalim* as "merest breath".[1]

Contrary to Alter, I think "vanity" still works as a noun. It can still carry the sense of the reality in the original text. But only as a noun. I fully agree with him when it comes to the adjective "vain": it no longer works. "Vain" is used almost exclusively in reference to people and carries a strong sense of "shallow," rather than "of no import." Therefore I rendered the adjective in different ways, mostly as "empty," or even with the noun "nothing." See also below the comments at 61:9.

–venerable, holy, priestly. ὅσιος, ἅγιος, ἱερός. These different translations are meant to keep the distinction between the Greek words. These are not entirely synonymous in Greek. Ὅσιος has a distinct sense of consecration, it denotes someone who is divine. I found that the English "blessed" does not carry this sense well, because ὅσιος is at times–and more properly–used in reference to God and not in the sense of εὐλογητός. In contrast ἱερός carries liturgical connotations, a connection to the sacred place.

–well-pleased, to be, to well-will εὐδοκέω, good-will εὐδοκία. The verb is at times used in an intransitive sense, "to be well-pleased with," in which case it can take an indirect object in dative or with a preposition (e.g., 146:11-12, 149:4). But at other times it is transitive, or rather even causative, with a direct object in the accusative. The difference between the two uses is significant: in the first case God (since He is commonly the subject of this verb) is well-pleased with someone/something, while in the second it is more clearly the good-will of God which makes his good pleasure happen in

1. Robert Alter, *The Wisdom Books: Job, Proverbs, and Ecclesiastes: A Translation with Commentary* (New York: W. W. Norton, 2010), 339-340.

the first place. Yet, most translations—probably for intelligibility—sacrifice this difference. I decided not to. Of course, this presents a difficulty. It is easy to use "be well-pleased" in a transitive sense with subordinate clauses or with infinitives, as in "be well-pleased that this happens," or "be well-pleased, O Lord, to deliver me" (39:18). But when the direct object of the verb is not a clause, one needs a verb in a truly active voice (as in 50:16, 19, 101:13, and 118:108). In these cases, since the entrenched translation of the cognate noun εὐδοκία is "good-will," I decided to use "well-will."

–will, to θέλω. This is not simply wish or desire, but a manifestation of will, the end result of the application of will. Therefore, I translated this verb as "to will." I kept "to wish" for βούλομαι and "to desire" for ἐπιθυμέω. Θέλημα is "thing willed" or "willing."

The following translations are best listed by categories of divine behavior, as it were, and by the Greek term first. First, in relation to the reality of sin:

–ἁμαρτία sin

–ἁμάρτημα sin

–ἀνόνημα transgression

–ἀνομία sg. lawlessness, pl. iniquities

–ἀσεβής impious

–δόλιος deceitful

–κακός wicked. I decided to translate the plural κακά as bad things, and not as wicked things, because these are not always not good morally. For example, in 22:3 the sense is rather of life circumstances.

–κακία wickedness

–παράβασις trespass

–παράνομος lawless

–παράπτωμα fault (the sense of taking a wrong step)

–πλημμέλημα discord, offense. The primary sense is of being offkey, of making discordant note (mostly of singing, but not only). I thought this sense is very important and strove to relate it well.

–πονηρεύομαι do evil

–πονηρευόμενος evil-doer

–πτάισμα fall

–ταλαίπωρος wretched

The following are in relation to divine retribution:

–ἀθετέω set at naught

–αἰσχύνω put to shame

–ἀναβάλλω give/throw up

–ἀνταναιρέω take away

–ἀποκτείνω slaughter

–ἀπόλλυμι destroy (perish in middle ἀπόλλυμαι)

–ἀπωθέω run/drive away

–ἀφίστημι take/keep away

–βδελύσσομαι loathe

–διαρρήγνυμι break/tear asunder

–διασκεδάζω scatter/squander

–διασκορπίζω scatter/squander

–διαφθείρω ruin

–ἐδαφίζω dash

–ἐγκαταλείπω forsake

–ἐκδικέω punish

–ἐκκλίνω turn/incline away

–ἐκλείπω vanish, fade away

–ἐλέγχω reprove

–ἐπανίστημι make to rise up upon, rise up upon

–ἐπιλανθάνομαι forget

–ἐπιτιμάω rebuke

–ἐξαλείφω blot out, purge away

–ἐξολοθρεύω destroy utterly

–ἐξουδενόω despise/bring to naught (for noun contempt)
–θλάω crush, συνθλάω crush together
–καταθλάω crush down
–καθαιρέω take/put down
–κατακαίω burn down
–κατεσθίω devour
–κάμπτω bend
–κόπτω strike, διακόπτω cut through
–συγκόπτω break
–προσκόπτω strike against
–μακρύνω go/take/be/keep/put far off/away
–ὀνειδίζω reproach
–παραπικραίνω embitter
–παροράω look past
–παροξύνω provoke/urge
–πατάσσω strike down
–ῥάσσω/ἀράσσω smash, καταρράσσω break down
–ῥίπτω cast/throw, ἀπορρίπτω cast away
–στερέω deprive/withhold
–συντρίβω shatter
–ταράσσω confound (transitive), be troubled (passive), συνταράσσω confound
–ὑπεροράω disregard or overlook[1]
–ὑποτάσσω submit (intransitive), subdue (transitive)
The following are in relation to salvation:
–ἄμωμος blameless
–ἀθῷος innocent
–διαμένω endure

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1. The sense, when used in reference to God, is not of an unintentional miss, but rather intentional. So, although "overlook" sounds better than "disregard," when the use is descriptive, I use "disregard" (e.g., 9:22). When the verb is used in a petition to God, since by its nature the petition implies intentionality, I use "overlook" (e.g., 54:1).

–διατρέφω sustain
–δικάζω make judgment/make rule
–δίκη ruling, justice
–ἐξαιρέω take out/away
–κτάομαι obtain
–λυτρόω redeem
–μένω remain
–προλαμβάνω take, seize, receive
–ῥύομαι/ἐρύω deliver
–σώζω save
–ὑπομένω await with endurance (transitive)/remain (intransitive)
The following are in relation to divine proclamation
–ἀναγγέλλω proclaim
–ἀπαγγέλλω declare, recount
–διηγέομαι describe, give account of
–ἐξαγγέλλω make known
–ἐπαγγέλλω tell, recount
–εὐαγγέλλω proclaim the gospel

III. Linguistic notes

-1:1. "To David." This phrase, which occurs in this superscription for the first time out of many, most probably translates the Hebrew *ldwd* literally. Yet, the Hebrew phrase has a possessive meaning, "of David," but the Greek does not (at least not in phrases such as this). I have maintained the peculiar choice of the Greek to translate word-for-word and, therefore, incorrectly. Later on, in Christian sources, this will have a particular meaning. In the translations consulated this phrase is rendered as "of David" (PAS, DS, LM, and DJ) or "pertaining to David" (NETS).

-1:1: "pestilent." DJ, unsurprisingly, has a translation which does not reflect the Greek, but rather the Hebrew text, "scornful."

-1:4. The partition of this as its own verse—as opposed to being part of 3, as in PA43—is both in Sna and SC2132.

-2:1-2. In Sna these first two lines are divided with the extra space it uses between lines, but without its end-of-line sign. Yet, this omission may be an error, given the extra space. Here I decided to follow the clearer versification of PM43 and SC2132.

-4:1: "to completion," εἰς τὸ τέλος. It is a superscription phrase which occurs in many psalms, here for the first time. DJ has "unto the end," NETS "regarding completion," PAS "for the end," DS "for the end of the struggle" (sic, based on a comment of St. Gregory of Nyssa). Yet, completion is first and foremost a description of human struggle as it completes in death, as I argued elsewhere.[1]

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1. See Silviu N. Bunta, *'Your Life Will Be Hung Before Your Eyes:' Meanings of Our Life in Orthodox Liturgy* (Dayton: Cherubim Press, 2022), 57-60.

–4:1: "within hymns, a psalm to David." LXX has instead "within psalms, an ode to David" ἐν ψαλμοῖς· ᾠδὴ τῷ Δαυιδ. DS presupposes a singular adjectival form of "psalms" and translates as "a psalmic hymn of David." DJ has "in verses, a psalm of David."

–4:1: "you heard" εἰσήκουσας. LXX has εἰσήκουσέν "[he] heard," and "the God of my righteousness" is not marked as a vocative.

–4:5 "For those which." Missing in LXX.

–4:7-9. The versification of these lines is different in each of my three sources. Here I am following the one in PM43, which seems to be the dominant versification on Mount Athos.

–4:8: "out of [their] the fruit" ἀπὸ καρποῦ. LXX has ἀπὸ καιροῦ "from the time."

–5:1: "To completion," εἰς τὸ τέλος. Missing from SC2132.

–5:1: "over her who inherits" ὑπὲρ τῆς κληρονομούσης. DS's "for the one receiving the inheritance" ignores the feminine gender of the noun. As I noted in chapter I, gender cannot always be made inclusive. In this case, the feminine suggests either a reference to Sion or Jerusalem, who are both feminine in Greek, as they are in Hebrew.

–5:4: "you will watch over me" ἐπόψει με. LXX has ἐπόψομαι, "I will watch over."

–5:4: "not a god who wills" οὐχὶ θεὸς θέλων. It is significant that the negation οὐχί, which usually stands immediately before the word it negates, appears here before the noun "god" and not before the verb. Therefore, the translation of DJ "Thou art a God that hast no pleasure" is problematic.

–5:9: "my way before you" ἐνώπιόν σου τὴν ὁδόν μου. LXX has ἐνώπιόν μου τὴν ὁδόν σου "your way before me."

–5:13: "may... be gladdened," εὐφρανθείησαν. LXX has εὐφρανθήτωσαν, "let... be gladenned."

–6:1: "on the eighth" ὑπὲρ τῆς ὀγδόης. This is the first time this superscription phrase appears. It will only appear one more time, in 11:1. It probably translates the Hebrew *'l hsmynyt* (as in MT). The Hebrew, like the Greek, means "to the eighth." The term is probably musical, referring to a key on a musical octave. Yet, the Greek feminine adjective, barring any noun, can easily be taken the way many early Christians took it, in reference to the eighth day. For this reason I avoided translating it in any way which is exclusively musical, such as "for the octave" (DJ). Yet, I also think that reading only a reference to "day" into the phrase (as does DS) is a mistake.

–6:3-4. These lines are one line in PM43, but two in Sna and SC2132.

–7:6-7. These lines are one verse in Sna, but two verses in SC2132 and PM43.

–7:6: "your." LXX has "my."

–8:5: " a little." This can be either temporal or of degree. My translation is meant to keep the ambiguity. PAS and DS have "a little."

–9:13-16. PM43 has a different versification from the one followed here, which is in Sna and SC2132.

–9:35: "your... utterly" σου εἰς τέλος. These three words are not in LXX.

–9:36: "provoked to wrath" παρώργισεν. LXX has "provoked" παρώξυνεν.

–9:41: "You heard..., O Lord" εἰσήκουσας, Κύριε. LXX has "the Lord heard" εἰσήκουσεν κύριος.

–9:41: "to the preparation" τῇ ἑτοιμασίᾳ. LXX has the accusative "the preparation" τὴν ἑτοιμασίαν.

–11:4 "who is a Lord to us?" τίς ἡμῶν Κύριός ἐστιν. This clause does not question the identity of the Lord, but the very existence of a divine Lord.

–11:8: "watch... with great care over" ἐπολυώρησας. I translate the verb πολυωρέω ("to have care for") with this phrase due to its consonance with, and etymological link to ὁράω, "to see." DJ has instead "hast increased." DS has "carest greatly," PAS "hast esteemed," LM "great is Thy care."

–15:2. LXX is different here: τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ ἐθαυμάστωσεν πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς.

–15:3: "The Lord has made wondrous in the holy ones" τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ ἐθαυμάστωσεν ὁ Κύριος. The verb θαυμαστόω is a causative, "to make wondrous" (as, for example, in 4:4). It is used here peculiarly with a dative, but this is probably due to a Hebrew *–l* (as in MT). The presence of an object in the dative does not mean that the verb is not meant as a causative. Of course, others have decided to smooth out the Greek by dropping the causative value of the verb. Thus, PAS has "In the saints has the Lord been wondrous." I decided to keep the verb as causative, because—it seems to me—the parallelism with the second half of the verb suggests as much: the Lord has his willed things *within* the holy ones (ἐν αὐτοῖς), therefore, it would make sense that He is not just *appearing* wondrous to them, but making them wondrous within. Moreover, this parallelism is also the reason for which I translated the dative as "in..."

–16:15: "with sons" υἱῶν. So Sna and SC2132. PM43 has ὑείων "with things of swine."

–17:1-2. These lines are partitioned differently in PM43 and SC2132, on the one hand, and Sna on the other. My translation follows the former; Sna has the first line as "I will love you, O Lord, my strength." What follows is the second line, all the way through "who takes hold of me."

–17:9: "will be set ablaze" καταφλεγήσεται. LXX has κατεφλόγισεν "he set ablaze [fire]."

-22:1: "The Lord shepherds me." This clause commonly receives the well-known translation "The Lord is my shepherd" (thus DJ). As deeply ingrained as this phrase is in people's memories, this translation is incorrect. Greek uses a verb here, not a noun: the Lord "shepherds" me. Therefore, God is engaged in the ongoing act of shepherding us, he doesn't just have the job of a shepherd. There is a fundamental distinction between having a job, a title, and doing that job. The Lord himself alludes to this psalm verse imbued with precisely this fundamental distinction in John 10.

-22:5: "these have comforted me." In LXX the demonstrative pronoun "these" (αὗται) is accented as a personal pronoun—"they" (αὐταί). Thus in NETS. This significant difference (see comment in II.§7.x) is followed even by translations which purportedly follow ecclesial text-forms: "thy rod and thy staff, they have comforted me" (DJ). LM's solution to eliminate the (presumably nonsensical) demonstrative pronoun—"thy rod and thy staff comfort me"—is equally bad.

-23:7: "your rulers." The presence of the pronoun "your" is peculiar, but this peculiarity does not warrant its exclusion (DS, LM).

-26:1: "before being anointed" πρὸ τοῦ χρισθῆναι. The verb has no subject, although one is free to assume the subject is the immediate antecedent, David. Unlike DJ, NETS, LM, I left that connection as it is, without giving the verb any explicit subject.

-28:8: "says, Glory." This is probably a word-for-word translation of the Hebrew *'mr kbwd* (as in MT). The sense of the Hebrew, which the OT wants to take up, is that one says a glorifying hymn ("Glory..."). DS has "give glory." DJ has "speak glory," PAS "uttereth glory," LM "say, 'Glory!'," while NETS has "speak of [his] glory" (sic!).

–29:1: "A psalm." Before this Sna has "to completion."

–31:6: "I will tell out loud." The verb used here, ἐξαγορεύω, has a fundamental sense of saying things in public, in public forums. PAS, DS, LM, and DJ have "confess," NETS has "declare."

–31:7 "over this" ὑπὲρ ταύτης. The antecedent of this feminine pronoun is not clear. It could be "lawlessness," "impiety," or "sin." See also comments in II. §7.xiv.

–33:12: "Who is the man?" This is not a question of (in-)existence, or of character, but of identity. So, not "what man is there" or "what man is he that" (DJ). This is an essential distinction, which several Fathers used in order to draw the conclusion that the identity is Christ.

–33:13: "stop from evil." The sense of the Greek verb is not that the tongue should not engage in evil to begin with, but that it is engaged in evil and it needs to be stopped.

–33:18: "the ones shattered of heart." The Greek is peculiar, because it pairs up a middle-passive participle (one shattered) with an accusative (the heart). Yet, in this too it is probably a close translation of a niphal participle with a noun in construct, as in the MT *nsbry lb*. The parallelism to "humble in spirit" suggests a use of the accusative for a complement of point-of-view (Gram I.94). In Greek the accusative is rarely used for this function, but it nevertheless is, particularly when it expresses parts of the body, as it does here. Therefore, this is not a non-Greek construction, but it is increasingly rare in koini and doubtlessly was taken as less Greek, and non-Greek with time. PAS and DJ have "of a contrite heart," EL, LM, and NETS have "broken-hearted" (with and without a dash). Only DS has, more closely to the Greek, "shattered in heart."

–33:20: "one of them will not be shattered" ἓν ἐξ αὐτῶν οὐ συντριβήσεται. EL, LM, NETS, DS, PAS, and DJ all have

"not one of them shall be broken," or "crushed." Yet, the literal sense of Greek is "one of them will not..." It is only parallelism with the first half of the verse which indicates that these translations are not wrong in context. The Greek is here a word for word translation from a Hebrew text similar or identical to MT. The issue is whether the negation (οὐ) negates the verb "will be shattered," as in my translation, or the numeral "one," as in the others. It seems very clear to me that it negates the verb, not the numeral. If Greek wanted to negate the numeral, it would use its negated form μηδέν. For this reason, I decided to translate as I did, leaving it to context to give the phrase the meaning that no bone will be shattered.

–34:3: "pour out a sword" ἔκχεον ῥομφαίαν. Peculiar phrase, an unprecedented use of ἐκχέω in relation to swords. PAS has "draw out a sword," DS and DJ "draw forth the sword," NETS "extend a sword," LM "draw the sword."

–34:10: "harder" στερεωτέρων. Peculiar choice of adjective, but probably reflecting a Hebrew *ḥzq*, as in MT. PAS and DS have "stronger," DJ "too strong for," NETS "too hard for." LM has "overlords."

–36:3: "tabernacle the earth" κατασκήνου τὴν γῆν. Or "tent the earth/land." This word-for-word translation is meant to keep the power of the imagery. DS, LM, and DJ have "dwell in the land," PAS has "dwell on the earth," while NETS is closer with "encamp in the land."

–37:8: "I howled" ὠρυόμην. The verb ὠρύομαι does at times mean "roar" (LM, NETS, PAS, DJ, DS), but its primary sense is "howl," used primarily for dogs and not lions. In other psalms (103:21) it makes sense to translate as "roar" since it is used specifically for a lion, but in 37:8 the imagery is of pain, so howling works much better.

–37:21. Other, non-ecclesial versions add at the end of the verse καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον, which in the DS approximate translation (of the RH) is "casting my love away like a foul corpse."

–38:15: "that I may catch my breath" ἵνα ἀναψύξω. The verb ἀναψύχω means to refresh or cool down (literally "cool up" in Greek), but its root has also generated the noun "life" (as it was originally thought) or "soul," ψυχή. Doubtlessly, by the end of the Second Temple period, this is how it would have sounded. It seems to me that this connection should not be lost in the case of this verse, whence my translation. NETS and DS have "that I may revive," PAS has "that I may be refreshed," LM and DJ's paraphrastic solution is "that I may recover my strength" (sic).

–39:9 "body" σῶμα. LXX has ὠτία "ears."

–40:4: "I have sinned to you." It is not "against" (LM, NETS, DS, PAS). Regrettably, this is also how the line is translated in the ancient doxology hymn which the Orthodox still chant or read at Matins.

–40:7: "he spoke together" ἐλάλει ἐπὶ τὸ αὐτό. This versification is peculiar, since ἐπὶ τὸ αὐτό makes little sense attached to this singular verb. Other versifications have it in the following verse, attached to "whispered"—"whispered together" (as in NETS). It probably translates a Hebrew *lw*, "to himself/itself," as in MT. DS ignores it, unless he translates it with "it." LM has "speaks of it." PAS and DJ translate it as "in (a) like manner," which is at best an approximation.

–43:12: "abundance in our great shouts" πλῆθος ἐν τοῖς ἀλαλάγμασιν ἡμῶν. The use of ἀλάλαγμα, "great shout" (rather a sort of short and piercing battle cry, like ululation), makes little sense and it seems to be a misreading of ἄλλαγμα, "exchange," which is present in some other LXX manuscripts. The second difference between our

manuscripts and the others is in the pronoun: our manuscripts have "our," while LXX has "their." DS, NETS, PAS, and DJ all follow LXX to varying degrees and have "profit from our sale," "profit in selling them," "abundance in their exchange," "gain in the selling of us," and "many at our auction" (a paraphrase). As sensical as the LXX is, it is not in our OT. LM has "gathering at Your festivals."

–44:2: "blooming in beauty" ὡραῖος κάλλει. DS has "fairer," NETS "youthful in beauty," LM "lovely with a beauty," PAS "comely in beauty." The primary sense of ὡραῖος is "timely" (it is a cognate of ὥρα, "period of time") happening or being produced at the right time. As a subsequence to this primary sense, it can also mean "youthful," or rather "ripe," in one's prime, as the saying goes, but also "blooming." I found the latter to contain more connotations of the word than the options of the other translators.

–45:10: "cease" σχολάσατε. The verb is used in only two other places in OT, Exod 5:8 and 17. The primary sense of the verb is "to be unoccupied," "to be at leisure," "to stop activity" (the verb also has a bad connotation). It is commonly translated as "to be still" (thus, PAS, DS, LM, and DJ), but this is not the sense of it. NETS is closer with "relax." The sense of this imperative is, "whatever you are doing, whatever you busy yourselves with, cease." Robert Alter's translation of the Hebrew as "Let go" is wonderful, but it does not reflect the Greek verb as much as it does the Hebrew one, which means "to relax one's grip on something," as he points out, or a sort of "let drop."

–52:6: "of ones pleasing to men" ἀνθρωπαρέσκων. The adjective ἀνθρωπάρεσκος is usually translated as "men-pleaser" (thus PAS, DS, DJ, and NETS). Yet, I decided not to use this common translation because it may give the sense that a man who is ἀνθρωπάρεσκος wants to like people, for people

to be pleasing to him, but the sense is rather that this man wants to be liked by people, to be pleasing to them.

–54:24: "will not, will not half their days" οὐ μὴ ἡμισεύσωσι τὰς ἡμέρας αὐτῶν. The verb used here, ἡμισεύω, is a neologism, the psalmist's own invention. At least there is no evidence of it being used prior to this psalm (also, it does not appear anywhere else in OT). On the use of the double negation, see above II.§7.iii. Otherwise, I translated quite literally. Many translations flip the meaning of the phrase upside down. E.g., "shall not live out half their days" (NETS), "shall not live even half their days" (DS), "shall not live out half their days" (PAS, EL, and DJ). Yet, such meanings would not be rendered with a transitive active verbal form, as it is here. Therefore, the meaning of the phrase is not that the lives of the wicked will be cut short, but rather the opposite: they will not be halved, even though the wicked will wish they will have been.

–57:5: "which is charmed being charmed by a wise man," φαρμακοῦται φαρμακευομένη παρὰ σοφοῦ. LXX has φαρμάκου τε φαρμακευομένου παρὰ σοφοῦ, "nor of a charm charmed by a wise man," which is more intelligible, but it is not in our manuscripts. PAS and DS translate LXX with "nor spellbound by the spells of a wizard (by a wizard's spell)." DJ paraphrases very loosely with "charm he never so wisely" (sic). NETS has "nor a charm being administered by a wise man."

–58:10: "My God will show to me among my enemies," ὁ θεὸς μοῦ δείξει μοι ἐν τοῖς ἐχθροῖς μου. The only difference in LXX is not having "my" in "my God." The meaning of the phrase is not immediately clear, especially since it lacks a direct object and feels incomplete. Therefore, most translations smooth it out (with NETS as a notable exception, which translates as I do). Thus, DS has "God will make it [sic]

known to me even amidst my enemies," PAS similarly "my God shall make it [sic] manifest unto me among mine enemies," DJ again paraphrases with "my God, he will flaunt me over mine enemies," even turning the indirect object into direct. But it is highly unlikely that this verb would take a direct object in the dative, as in this case. Rather, it is more probable that the pronoun in the dative is an indirect object, "to me." Indeed, in this case the verb is left without a direct object and the phrase seems incomplete. Yet, this is also precisely how the clause is also in MT: "cause me to see within my enemies." With others, I have pointed elsewhere the value of the incompleteness of scriptural speech.[1]

-61:9: "but nothing—the sons of men, deceitful the sons of men on a scale, that they work unrighteousness out of nothingness altogether" πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων, ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς, τοῦ ἀδικῆσαι αὐτοὶ ἐκ ματαιότητος ἐπὶ τὸ αὐτό. LXX does not have τοῦ ἀδικῆσαι, "that they work unrighteousness." First, I decided to translate μάταιοι as "nothing" rather than "vain" for two reasons. First, as I already said in II.§8, today vain as an adjective in reference to people carries a strong sense of "shallow," rather than "of no import." Second, the imagery is that although people seem to be worth something, to tip a scale, this impression is deceitful, they have no worth whatsoever. Clearly this sense is not given well by "the children of men are vain, the children of men are deceitful upon the weights, that they may deal crookedly, they are altogether vanity" (DJ, again a paraphrase), "empty indeed are the sons of men, liars are the sons of men, in the scales of wrongdoing they are altogether emptiness" (DS), "but the sons of men are vain, false are the sons of men, to do wrong

1. Silviu N. Bunta, "For a Hermeneutic of Referent."

with balances, they together are from vanity" (NETS), "for the sons of men are vain, the sons of men are a lie in the balance, out of vanity they gather themselves together, that they might do injustice" (PAS).

–63:6: "they faded away searching out searches" ἐξέλιπον ἐξερευνῶντες ἐξερευνήσει. This second half of the verse has a powerful alliteration, to highlight the absurdity of human searches.

–64:13: "the blooming things" τὰ ὡραῖα. Other manuscripts have "mountains" τὰ ὄρη. DJ has "beauty," which is at best an approximation of LXX, and DS, which always follows LXX, has "the desert fruits" (sic). See also comment at 44:2.

–67:15: "curdled." See comments in II. §1.iii.

–67:16: "What for do you ponder, O curdled mountains, the mountain in which God was well-pleased to dwell? For, indeed, the Lord will tabernacle utterly." The difficulty in this verse is not only the curdle imagery, but also the fact that mountains are described as pondering on another mountain. What the Fathers made with this difficult text is too obvious to visit here. Yet, many translations will smooth out the asperities of the text, to the loss of any theological richness. For example, in DJ the verse is, "Why do ye ponder over mountains of plenty? This is the hill wherein it pleaseth God to dwell; yea, for the Lord will abide in it forever." A separate point on "utterly" has been made above at 4:7.

–68:7: "Let ... not be ashamed with me" μὴ αἰσχυνθείησαν ἐπ᾽ ἐμοί. αἰσχύνω ἐπί does not mean "to be put to shame because of" or "for the sake of" (NETS, DS, PAS, and DJ), but it rather has the sense of "to be ashamed at" or "with" someone/something.

-69:1: "Lord, assiduously hasten to help me," κύριε, εἰς τὸ βοηθῆσαί μοι σπεῦσον. This second half of the verse is not in the LXX (therefore not in DS and NETS). Σπεύδω, which occurs only here in the entire Psalter, does not have only a sense of haste, but also one of concentrated and painstaking effort. This sense of effort is even its primary sense and I tried to retain it with the translation "to hasten assiduously." DJ and PAS have "make haste to help me," EL has "hasten to help me."

-70:18: "Your power and your righteousness, O God, to the highest places, which magnificences you made for me" τὴν δυναστείαν σου καὶ τὴν δικαιοσύνην σου, ὁ θεός, ἕως ὑψίστων ἃ ἐποίησάς μοι μεγαλεῖα. LXX has a different versification here, splitting this into two lines and also lacking μοι. Of course, without μοι the quotation of the final phrase in Luke 1:49 is lost. The grammatical issue is posed by the relative pronoun, which is most likely a neuter plural in the accusative. As such it can determine both the "power" and "righteousness," but also "magnificences," itself an accusative neuter plural. Rather, it seems to me that the pronoun has a double reference. In other words, asking which one is the referent is a no question. To maintain this as much as possible, I placed "magnificences" before the verb.

-72:11: "ones who thrive" εὐθηνοῦντες. Sna punctuates the entire verse as "these are the sinners, and ones who thrive to the age, they seized wealth." Other manuscripts (but not the ones translated here) have "they thrive" εὐθηνοῦνται, and others εὐθύνοντες "who make straight."

-72:16 "understand into their last things" συνῶ εἰς τὰ ἔσχατα αὐτῶν. It is the same in LXX. It is significant that the verb συνίημι takes here the preposition εἰς (as also in 27:7 and 32:15), when it can easily take a direct object in the accusative (or genitive, for that matter). It is probably a translation

of a Hebrew *'l* (just as in MT), but, nevertheless, εἰς gives the verb a sense of the extension of understanding into, or all the way to the last things. Therefore, "understand their end" (PAS), "perceived their end" (NETS), and "understood their ends" (LM) are problematic (considering also that "ends" is not a good translation for ἔσχατα). "Comprehend what their end is" (DS) is a problematic paraphrase.

–73:6-8. This versification if from PA43. Sna versifies differently here, as does LXX.

–73:18: "timely things" τὰ ὡραῖα. LXX has τὰ ὅρια "the boundaries."

–73:22: "Let a humbled and ashamed one not be turned away" could be read as "Let him not be turned away humbled and ashamed," although the referent of "him" would be unclear.

–77:5: "who proclaim the praises" ἀπαγγέλλοντες τὰς αἰνέσεις. I translated the participle in this manner in order to indicate that it is plural. Unfortunately there is no good way to indicate also that it is masculine, and therefore it most likely relates to "the fathers" from verse 4, and not to children, which is a neuter noun. For avoiding instilling a sense of distance in participles, see II. §7.ix.

–79:6: "nurse-feed" ψωμιεῖς. The verb ψωμίζω does not mean simply "to feed" (thus LM, NETS, PAS, DJ), but rather to feed with small bites (from ψωμός "small piece"), as to an infant.

–80:2. SC2132 splits this line into two. Not so Sna and PA43, which I follow here.

–80:3: "your feast." This is Sna and SC2132. PA43 has "our feast."

–80:13: "as nothing" ἐν τῷ μηδενὶ. The phrase is commonly taken in reference to time: "soon" (DJ), "quickly" (PAS), "in no time" (NETS). DS does not translate it at all. Yet, the expression can also be taken in reference to quality, both the quality of the humbled enemies (they are turned into nothing) and the quality of the act of humbling (God

would humble the enemies as if it were nothing). For this reason I decided to keep the phrase ambiguous enough to cover as much of this range as possible and "as nothing" seemed the best way to do it.

–80:15: "nurse-feed." See note at 79:6.

–86:5: "The Lord will give account in a writing of peoples and of these rulers, of the ones born in her" κύριος διηγήσεται ἐν γραφῇ λαῶν καὶ ἀρχόντων τούτων, τῶν γεγενημένων ἐν αὐτῇ. Sna does not have τούτων, but PM43 and SC2132 do. This line is usually interpreted in two ways: in a writing of peoples and rulers the Lord will give account of the ones born in her (thus NETS), or the Lord will give account in a writing of peoples and rulers who were born in her (DJ, PAS). However, there is a third possibility: the Lord will give account of peoples, rulers, and of the ones born of her (as distinct from the peoples and rulers). This is why I decided to translate this line in a way which allows all three readings. DS paraphrases, "the Lord shall fully describe in the writings of the peoples how these princes were born of her."

–93:1: "spoke openly" ἐπαρρησιάσατο. Other manuscripts have ἐπαρουσιάσατο, "was present," "appeared."

–101:7: "is single" μονάζον. The Greek has here a word which does not appear anywhere else in the OT—μονάζον, literally, "making single." Nevertheless, this word will have an extraordinary history in later Christian literature, its root producing the concept of monastic. In this appropriation the idea is not so much living in solitude, but rather being single or singular just as Christ is singular; or rather gaining the singularity of Christ. Thus, "lone" (NETS) and "alone" (DS, PAS) do not work. "Solitary" (LM) is much better.

–102:2: "repayments" τὰς ἀνταποδόσεις. The noun does not mean "benefits" (LM, DJ) or "all that he has done for you" (PAS), because the sense is not one of rewarding good behavior,

but it also includes chastisements, to use an OT word. In other words, anything God has done in response to our manner of being. "All he has given" (DS) is better. NETS has "repayments."

–102:4: "from rotting" ἐκ φθορᾶς. "Corruption" (NETS, PAS, DS, DJ) or "destruction" (LM) do not retain the bluntness of the Greek word.

–103:9: "which you founded them" ὃν ἐθεμελίωσας αὐτά. This is a double accusative with a relative pronoun, proper to Hebrew rather than Greek (see comments in II. §2.viii). Therefore, I preserved its unidiomatic character.

–103:28: "this dragon which you fashioned to play with him" ὃν ἔπλασας ἐμπαίζειν αὐτῷ. This is the text in Sna and SC2132. PA43 has at the end ἀυτῇ. Two notes must be made here. First, the verb ἐμπαίζω means to play around with someone/something, and therefore it can also have a negative sense, of mocking. Second, "him" can only be the dragon in Greek, with whom God is described as playing. The second reading is "her," which is then a reference to the sea, describing the dragon himself as playing around with the sea. These two readings are both based on an ambiguity in the Hebrew: the "him" in the Hebrew can be both the dragon and the sea (which is masculine in Hebrew). The Hebrew ambiguity led to the beautiful rabbinic tradition of God playing with the dragon in the sea. The Greek variant with αὐτῷ "him" became part of a patristic imagery of Christ playing with His creation, but gently, as a loving child plays with its toys.

–104:39-40. These are one line in SC2132, but I am following here Sna and PA43.

–104:40: "rivers ran in waterless places" ἐπορεύθησαν ἐν ἀνύδροις ποταμοί. Another variant, with the mere addition of a final sigma (ποταμοίς), has "they ran in waterless rivers."

-105:29: "drew forgiveness" ἐξιλάσατο. The Greek verb ἐξιλάσκομαι means "to out someone's forgivingness" and it seemed important to me to retain this sense as much as possible in a good English, as against "make atonement" (NETS, DS, LM) or "made propitiation" (DJ). "Made appeasement" (PAS) retains the sense of the verb much better.

-109:3: "with you—the rule on the day of your power". The phrase can be understood in different ways. I chose this rendering because it reflects its reception history (e.g., St. Athanasios of Alexandria, *Exposition of the Psalms*, PG 27:461C; St. John Chrysostom, *Against Jews*, PG 48:923A).

-109:7: "will lift up head" ὑψώσει κεφαλήν. There is no definite article in the Greek (although the Greek definite article is not entirely equivalent of the English article, this point still stands), just as there is no possessive pronoun ("his head," for example). Without the definite article or another identifier (such as "my" in 26:8), the text makes as little sense in Greek as it does in English. The translations consulted here, witht he sole exception of NETS, have all decided to fix the text: "will lift up his head" (LM, PAS, DS, DJ).

-112:1: "children" παῖδες. So LM. "Servants" (NETS, PAS, DS, DJ) is a translation done with an eye toward the Hebrew and with sensitivity toward the use of this word in ancient Greek, not toward our liturgical and patristic understanding of the verse. See for example St. Epiphanios, *Panarion* 67.5.5

-117:22: "was made into the head of the corner" ἐγενήθη εἰς κεφαλὴν γωνίας. "Became the chief cornerstone" (NETS, DS), "has become the cornerstone" (LM), "is become the head of the corner" (PAS), "is become the head stone of the corner" (DJ) are problematic. The passive forms of the

verb γίνομαι are commonly the passive of ποιέω, as I take this form to be.[1]

–118:56: "she" αὕτη. This feminine pronoun "she" (or "this one") has no clear antecedent in Greek; immediately preceding words are masculine or neuter. Also, the word cannot refer to reality as a whole, because for this Greek, like English, prefers the neuter "it." Rather, the pronoun is explained by the Hebrew. In Hebrew the feminine pronoun has as antecedent the noun "law," which is feminine. This is also what convinces me that the sense of the Greek phrase ἐγενήθη μοι is possessive, whence "she came to be mine" (or "she was made to be mine"). Moreover, the Greek verb γίγνομαι with a dative commonly denotes possession. See also comments in II. §7.xiv.

–118:79: "Let the ones who fear you turn me" ἐπιστρεψάτωσάν με οἱ φοβούμενοί σε. LXX has "turn to me" (ἐπιστρεψάτωσάν μοι).

–118:136: "have made to sink" κατέδυσαν. LXX has κατέβησαν "have come down."

–122:4: "the reproach to the ones who thrive, and the despising to the proud" τὸ ὄνειδος τοῖς εὐθηνοῦσι, καὶ ἡ ἐξουδένωσις τοῖς ὑπερηφάνοις. The phrase is peculiar in the use of the dative and in its relation to the previous phrase. The dative is mostly the case of an indirect object, so the phrase can be translated as "the reproach for the ones who thrive, and the contempt for the arrogant" (so NETS). The dative also serves, although more rarely, a possessive function. Also, it serves the function of reference, "from the perspective of." Yet, I thought preserving another of its ambiguity is

1. See Maria Dolores Jiménez López, "Γίγνομαι as the Lexical Passive of the Support Verb ποιέω in Ancient Greek," in *Synchrony and Diachrony of Ancient Greek* (ed. Georgios E. Giannakis et al.; Berlin: De Gruyter, 2021), 227-240.

important: we have reproach and despising for thriving ones, or they have it for us

-124:5: "to being twisted" εἰς τὰς στραγγαλιὰς. This noun can be understood as strangulation (a felicitous English cognate), but such translations are problematic (NETS), because this is not the sense of the cognate Greek word at all. Rather, the sense of the root is "to twist." LM and PAS have "to crooked ways," which is not a bad translation, but the addition of "ways" is problematic (the reason for which I decided to turn the noun into a verb). "Into intricate tangles" (DS) adds a sense to the text which is not there. "Craftiness" (DJ) does not come from Greek at all.

-125:3: "the Lord made great in order to make with them" ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μετ' αὐτῶν. The clause is identical in LXX and is repeated in the next verse, with the pronoun "us." The Greek here does not work well, being most probably a word-for-word translation of the Hebrew. The difficulty is abandoned in the translations I have consulted. E.g., "the Lord hath done great things unto them" (PAS), "the Lord did great things for them" (DS, LM). NETS is closer with "the Lord did great to act with them."

-131:6: "heard of her." There is no antecedent which is feminine, the place or the tabernacle of v.5. Yet, in a context which refers to the place of God and His temple, I suspect the reference is to Jerusalem (see comments in II. §1.iv.b).

-131:16: "her pursuit" τὴν θήραν αὐτῆς. Some manuscripts have θύρα "door," which indeed makes more sense, even though it is not backed up by the MT, which also has "hunting."

-134:14: "upon his servants he will be comforting" ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται. The verb is in the so-called passive form and this form can be a true passive, as in "he will be comforted," but also it can be not a true passive (see also Gram I:120, 125-126). In this latter case the verb most

probably translates a hithpael form of *nḥm* (as in MT) with this precise function: "to be consoling to someone." This is a sort of active stative, one's state which is acted upon others (not passive as in suffering the action of someone else).

–137:8 "look past" παρίδῃς. Some other manuscripts have παρῇς, "disregard."

–138:2: "stades" σχοῖνον. The Greek noun expresses a length measure, but of varying sizes (between 30 and 50 stades). Therefore, I preferred the indeterminate "stades," which should be an ancient length measure familiar to the reader. NETS thought the same way, with "miles," but I thought it more appropriate to use an ancient measure.

–138:10. The referents of the two pronouns "its" are not clear. They are in the feminine and one distinct possibility is that both pronouns refer back to the "hand" of God in v. 8, noun which is feminine in Greek. See also comments in II. §7.xiv.

–138:18: "you [pl] are quarrelsome" ἐρισταί ἐστε. Some manuscripts have ἐρεῖς "[you, sg] will say."

–139:8: "you overshadowed" ἐπεσκίασας. The verb ἐπισκιάζω is a very important term, with obvious temple connotations (Exod 40:35, Prov 18:11), and it is taken up as such in NT (Mt 17:5/Mk 9:7/Luke 9:34) and in later Christian literature. Therefore, its particular significance, lying in the imagery of overshadowing, should not be missed through imprecise translations: "you shaded" (NETS), "hast shielded" (DS). LM, DJ, and PAS have "overshadow."

–143:16: "from this to this" ἐκ τούτου εἰς τοῦτο. I kept the translation intentionally ambiguous, like the Greek: the pronouns do not accompany nouns, nor are their referents clear.

–146:9: "and pasture for the work of men" καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων. This phrase is not extant in some manuscripts and is not present in LXX. The sense is that God gives pasture in payment for the servitude of people.

–147:4: "to swiftness" ἕως τάχους. The phrase is peculiar. It seems to be a word-for-word translation of the Hebrew *'d mhrh* (as in MT). The adverb with which this phrase is usually translated ("swiftly" in PAS, NETS, DS, LM, "very swiftly" in DJ) do not do it justice.

–148:5: "and they were made" ἐγενήθησαν. See note about γίνομαι at 117:22.